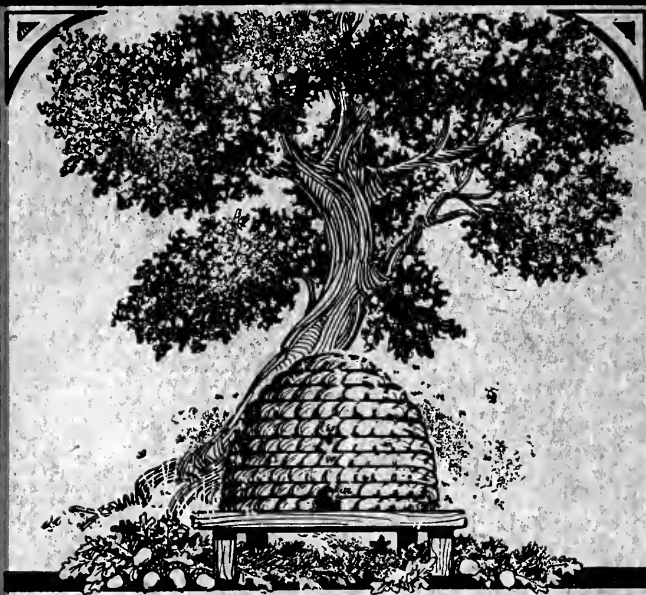


Improvement Era

Vol. XXII

SEPTEMBER, 1919

No. 11



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations, and the Schools of the Church of Jesus Christ of Latter-day Saints
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Will You Set the Example?

In order that humanity may enjoy and acknowledge the inestimable blessings that shall come out of the recent great world conflict, the peoples of the earth must bear calmly and with firm determination, the obligations and responsibilities that rest upon them, under those blessings.

The nations are offered liberty.

The perfect law of liberty, the gospel of Jesus Christ is also offered them. Let it be remembered, however, that they must assume the burden of liberty implied in Christ's admonition: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law."

The Latter-day Saints have been entrusted with the promulgation of the perfect law of liberty, the gospel of Jesus Christ. This carries with it a marvelous responsibility. Two things, pertaining to this duty that our young men should ponder were mentioned in a recent warning by Elder David O. McKay:

"Read the signs of the times, and see if you cannot discern the existence and providence of an Allwise Creator. As soon as you feel that truth in your hearts and know it, sin will become, O how distasteful to you!"

"Realize that you must set an example of purity and chastity to the world. It is the crying need of the world today! In this respect the boys and girls of Zion must lead. If you fail the world will ask you, when you claim to have the gospel, the perfect law of freedom, 'What are the fruits of it?—what the fruits!'

"The foundation of growth in this Church is purity, with faith in God. Young men of Zion, can you not see what the nations need! Will you continue to set the example?"

Will you, dear reader, be a servant with us in the great cause? The invitation is to all. The appeal is to you.—A.



ELDER DAVID O. McKAY

Whose strong arguments for the eternity of the marriage covenant, and for the integrity of the Home as the basic unit of society and civilization, must enlist the sympathy and approval of all mankind.

IMPROVEMENT ERA

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Home Building

By Elder David O. McKay, of the Council of the Twelve

[In this short sermon, given at the recent annual conference of the Church, Elder McKay, himself a home-builder, a trained teacher, and a forceful preacher of righteousness, sets forth the home-building characteristics of the Latter-day Saints; points out the paramount duty of parents, which is to teach their children faith in God, and in the principles of repentance and baptism and the gift of the Holy Ghost, in prayer, and in the thought that they are to walk uprightly before the Lord. There are, besides, a few fundamental principles that both parents and young people should keep in mind in home-making, the first letters of which spell Home: Honor, Obedience, Mutual service, Eternity of the marriage relation. These injunctions comprehend the spirit in which the principles of life and salvation should be taught to the children in the home. As an example, he pointed to the late President Joseph F. Smith who declared his family to be the treasure of his life, "the whole substance that makes life worth living." On the sacredness and perpetuity of family life rests the whole structure of civilization, and upon the Latter-day Saints rests largely the responsibility of saving this sacred institution, for they know by divine revelation that family ties are and should be eternal.—*Editors.*]

My brethren and sisters, I rejoice in having the privilege of uniting with you in this great spiritual feast. Yesterday was Memorial day, and I pray that today may be equally rich in the outpouring of the Spirit of the Lord. In the most interesting remarks made just now by President Grant, reference was made to the home-beautifying characteristic of the Pioneers. That is just in keeping with the thought that is uppermost in my mind this morning. The Pioneers were home builders in the truest, most fundamental sense.

I would like to read that important passage from Section 68 of the Doctrine and Covenants, in which the Lord says plainly what one important duty of home-builders is: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of bap-

tism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; * * * and they shall also teach their children to pray and walk uprightly before the Lord."

We are living in a most momentous age. We see on every hand manifestations of commotion. The world seemingly is stirred as it has never been stirred before. Political institutions are crumbling. Old forms and methods are fast giving way to new ones. Political organizations are being revolutionized, some for better and some for worse. Old fundamental principles of government are tottering. Some have even been replaced by theories that are not tenable, others not practicable, and some that are infamous.

In the midst of this world-commotion the home, the fundamental institution of society is also threatened. In contrast to this fundamental instruction given by the Lord I should like to read what I found, yesterday, written by a man who has taken a general survey of the condition of the world in regard to the home:

"Many maintain that we are ready for a movement into community living. There are those who raise the question whether family life is a permanent form of social organization for which we may wisely contend. Or is it but a phase from which the race is now emerging? Some men see signs that the ties of marriage will be but temporary, that children will be born, not into families, but into the life of the State, bearing only mothers' names and knowing no brothers and sisters, save in that brotherhood of the State."

The author of that paragraph wrote those sentiments before the revolution in Russia, but you who have followed the anarchy that succeeded the overthrow of the autocratic form of government in that land realize how literally some men have attempted to strike at the sacredness and the perpetuity of family life.

Latter-day Saints, the responsibility of saving this sacred institution devolves largely upon you, for you know that the family ties are eternal. They should be eternal. There is nothing temporary in the home of the Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home. That all such ties are eternal should be maintained. To the Latter-day Saint the home is truly the cell-unit of society; and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the State and to the larger forms of society. The secret of good citizenship lies in the home. The

secret of instilling faith in God, faith in his Son, the Redeemer of the world, faith in the organizations of the Church, lies in the home. There it is centered. God has placed upon you, parents, the responsibility of instilling these principles into the minds of children. Church schools, Sunday schools, Mutual Improvement associations, Primary and Religion Classes are all helps in government, established here to assist in the upbuilding and guidance of the youth, but none of these—great and important factors as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

There are a few fundamental principles which we should ever keep in mind. First, the eternity of the marriage relation. Oh, may our youth throughout the land realize that they have within their grasp the possibilities of that form of marriage which will contribute more to their happiness in this world and their eternal union and happiness in the world to come than can be obtained anywhere else in the world. Let our young men and women look forward with pride, with eagerness, to the time when, in worthiness, they may go to the House of God and have their love sealed by the bonds of the eternal Priesthood. No element that is temporary in such union as that; nothing that is passing with the years, but binding for time and all eternity! Second, let us hold to that first word in the second part of the fundamental law of humanity, the ten commandments. Those first few commandments refer to our relationship to God. The last few to our relationship to humanity. The second part begins with the word honor—"Honor thy father and thy mother." Let us cherish in our homes, as we cherish the lives of our children themselves, that word honor with all the synonyms—respect, reverence, veneration; honoring mother, honoring father, having them honor us as we honor and revere God our eternal Father. Let the element of honor, devotion, reverence permeate the home life. Thirdly, let us never lose sight of the principle of obedience. Obedience is heaven's first law, and it is the law of the home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the divine element of love. There is no home without love. You may have a palace and yet not have a home, and you may live in a log house with a dirt roof, and a dirt floor, and have there the most glorious home in all the world, if within those four log walls there permeates the divine principle of love—love that draws from husband to wife, and from children to parents, that blessed obedience and compliance that makes life worth while.

I believe firmly that parents fail to get obedience from their

children during the first five years of childhood. I believe that during that most important period of child life the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don'ts, failing to make the child realize that a request from father, a request from mother should be complied with. Mother says: "Don't touch that," to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don't have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers, treasure sacredly and sense keenly your responsibility to the child during those first five plastic years of its life. With these home elements I desire to mention another, and that is mutual service, each working for the other. If some of these pernicious theories to which I referred prevail and take out from the home the relationship of parents to children and children to parents, and children to each other, they will deprive humanity of one of the greatest means of teaching the true spirit of Christ—sacrifice for each other, salvation through service. Oh, that home is most beautiful in which you find each striving to serve the other, and you find them, too, all through the Church. Here is a young woman whose father, through misfortune, lost his wealth. She is compelled to get a profession, follow it for her livelihood and to assist the parents. The call comes for her brother, younger than she, to go on a mission. He hasn't much means, he hasn't any. The ward, through entertainments and service, pays his fare to his mission field, and the sister for two years, shares her scanty means to keep him there preaching the gospel of Christ. He comes home in honor, having served his Lord and brought honest souls to a realization of the eternal principles of life. When he throws his arms around his sister in the home greeting, he says: "Sister, I owe you much, I owe you a lot of money, too." She answers: "Not one cent. I have been delighted to contribute my mite in that great work." Mutual service in the home, the Christ spirit! Two testimonies strengthened through service and self sacrifice! I tell you we cannot afford to let that element of home life go out.

Just by way of impressing these principles upon your minds I will say, incidentally, that if I change the order slightly you will find that by combining the first letters they will spell home, and it seems to me they comprehend the spirit in which the principles of life and salvation should be taught to children: *honor, obedience, mutual service, eternity of the marriage relation*. God help us as parents to send from our homes, true Latter-day Saints, boys and girls who do not hesitate to bear

testimony of their membership in the Church; more than that, boys and girls who are eager to go out into the world and bear testimony to the world that the marriage relationship is an eternal one, that the home is a permanent and eternal institution against which no theory that strikes at the purity and honor of womanhood, that deprives children of fatherhood, or the love of mother, can stand or in any way attack that institution. God help us, fathers and mothers, to build such homes. While we are beautifying them without, keep within them the spirit of the gospel of Jesus Christ.

In this respect, I know of no better example than the home of our late beloved President Joseph F. Smith. His sons, his daughters, his wives, are true to the gospel, true to the truth. They loved and honored President Smith, but through that they love and honor that which is even greater—the truth, the gospel. His closing words to his sons and daughters, I think, are a classic. On November 10, 1918, he expressed his heart's truest sentiments to those boys and girls who stood around him, saying—and, mind you, these are almost his last words: "When I look around me and see my boys and my girls whom the Lord has given to me—and I realize I have succeeded, with his help, to make them tolerably comfortable and at least respectable in the world—I have reached the treasure of my life, the whole substance that makes life worth living." God sanctify those words to us that we, too, may obtain "the treasure of life—the whole substance that makes life worth living," I pray in the name of Jesus Christ. Amen.

Sacramental Hymn

About the upper chamber floor,
 They gathered one by one.
 For God had called them solemnly
 To witness of his Son.
 And there he spake! For my dear sake,
 Do this forevermore.

The staff and coat our fathers wore,
 Beside the far Red Sea;
 They ate the paschal lamb, and then
 Gave thanks that they were free.
 I am that Lamb! The great I Am!
 His Son forevermore.

This bread I break that you may eat,
 For thus it hath been willed;
 No more the paschal Lamb shall die,
 In me the Law's fulfilled.
 This bread and cup I offer up—
 Do this forevermore!

Susa Young Gates

Help Thou Mine Unbelief

By William A. Hyde, President of Pocatello Stake of Zion

There is to be found among investigators of the gospel, that anomalous and contradictory condition where, every objection being overcome and every doubt removed, the mind, though convinced, cannot make a decision to declare allegiance to the Church of Jesus Christ of Latter-day Saints. Those who are in that condition are like the men who are moved to tears in a revival meeting, yet cannot leave their seats for the converts' bench; in the calmer and more thoughtful study of the gospel, these would be the men who had given up resistance and had ceased to argue. Possibly the Centurion who said, "Lord, I believe, help thou mine unbelief," was in this class. He could believe that part which his senses could take note of,—he desired to believe the things of which faith alone is cognizant.

A number of reasons for this state of mind in man may be given. For example: the timid and weak may fear the plunge into the cold element of the criticism of their friends; the egotistical may hesitate to shock their own self-sufficiency by a public admission of humility and the need of repentance,—but these are the excuses of the weak; what can the strong, thoughtful man say of his hesitation, when the flood of evidence all runs heavily toward the truth of the doctrines of the gospel and the saving mission of the Church? This is a mystery not so easily solved.

Some observations as to the effects of the truth upon the minds of men, may be enlightening to us here, and in this connection it is well to remember, that the preparation of the soil has always much to do with the planting. From the beginning of missionary work, elders have frequently found men and women who have been expecting them to come,—who literally have been standing at the door to receive them. Scores of instances there are where the messengers have been expected, and many times known. Here were men and women who had been hungering and thirsting, and the forces of truth had labored in their behalf, and in dreams and visions they had seen the answer to their prayers. Others, in a chance crowd, have listened to some speaker on the curb, and the first sentence has chained them. Another has picked up a leaflet on the pavement in London, and there seen the word that led him to the Church. Such as these have long before, without knowing it, perhaps, prepared their

hearts. The door has been opened wide to truth and they have believed. These may be termed the "honest in heart," because they have willingly trusted their spiritual instinct to lead them. But who is there that can explain the phenomenon where a strong soul, clean and right living, dallies and argues, sometimes for years,—who could not dismiss the truth if he tried; who hears its echoes twenty years until the voice comes again from the lips of another messenger and he at last obeys? Who can explain the woman who resisted her husband for ten years, arguing, reviling, and almost persecuting him, fearing the truth he had but not consenting to its demands, but yielding at last in a fulness of joy in her final defeat, and reaching sainthood almost in her faithfulness to the trust so reluctantly accepted? Is the explanation to be found in the saying: "Paul may plant and Apollos water, but God giveth the increase"? Perhaps not more than in the peculiarities of men, in their mental adjustment and degree of tractability and stubbornness. The slowly yielding man must not be too harshly judged, for there is in the ultra-honest man the fear of his own actions, lest he be not honest with himself. Such a man will stand back and resist, for fear that his very love of the ideal set before him has prejudiced his mind.

Some there are, whom the brilliancy of the gospel has dazzled and bewildered. One such said to me: "It is a beautiful fairy story, I wish that I could believe it, but it is too beautiful to be true." He did not know that there is no gift too rich for God's ample love for his children. To such, the wondrous love of Christ, manifested in his death for us; his great concern for us, shown in his revelation to the world in our day; the marvelous plan which saves all and exalts all who will be exalted,—this is, in the minds of some, too good to be true.

May it not be that the very generosity of the gospel is a deterrent upon men? For they read of blessings that come to the passively good, the quietly virtuous, that surpass their fondest expectations under the old philosophies, and the most vivid imaginations of any sectarian, and they perhaps say: "I will be content to come in as one of the 'honorable men' of the earth; their glory is good enough for me," not sensing that happiness is by comparison merely, and that there is no perfect joy short of the fullest attainment.

Such men as these have lived in every day and age, no doubt. For their warning the Lord said, "We must work today, for the night cometh when no man can work." We know the genus of these men. They are the procrastinators—the waiters. We do not know the species; so in the midst of such diverse minds let all men withhold their condemnation and continue to reason and persuade with all diligence. If there be men in whom the truths

of the gospel have found lodgment, but whose minds are confused and who cannot arrange the different elements to make them orderly and satisfying, here is work for the analytical teacher. Those who have found, owe a duty to those who are seeking, and that duty cannot be discharged short of standing by the men in a brotherly way, not dogmatically, but as an equal merely, without offense to their pride, and pointing out this or that guide up the road ahead which leads to a decisive faith. In the face of such a task I confess my lack of understanding; but come, my brother, with such light as we may have, let us reason together.

Have you a conception of God, my brother? If so, is it childlike or metaphysical? If you try like a philosopher to fathom God, we shall not succeed, but if you know him as the child knows him, then we may proceed with confidence. God the Father, the Almighty,—these are terms we can understand. As the Father, do you love him? As the Almighty, do you fear him? If so, then are we safely on our way. That God has to do with us, there is no need to argue, else why should we talk about religion at all? Being the Father and Almighty he is to be obeyed.

These elemental truths accepted, we have proceeded in our consideration as far as where books begin, and we find the things that prophets and teachers have written of God's requirements of us and of our duty to him. Alas! Here is where men begin to flounder. Strange, is it not, that an allwise God, knowing the mutations and inaccuracies of language, and knowing the kinds, and the imperfection of minds through which his commandments must filter, had left us to the guidance of books alone! Rather, is it not more strange that reasonable men can so believe! You searcher for truth, stand fast here ere you move another foot and make your decision. If books alone are to direct you, with no surer guide, we shall presently be in a labyrinth from which innumerable paths emerge. If your conception of God has not in it the element of personal concern in you; if you cannot believe, with James, that "if any of you lack wisdom, let him ask of God;" or with Carlyle, that we should "consult the eternal oracles not yet inaudible, nor ever to become so, when worthily inquired of, and to disregard nearly altogether in comparison, the temporary noises, menacings and deliriums,"—then you have neglected the sign posts put along the way. If you go wrong, you do so wilfully. But if your mind is open, and you are ready to receive, not only from Scriptures, but from their Author, then shall you safely proceed, with this reasonable and proper admission that the Scriptures testify of God and are of great value to the world as being the written law to which all spoken law in its elements of principle will con-

form, and that in them is marked out the path of eternal life.

At this point we may be halted by a danger to which many investigators succumb—the danger of being misled by an individualism which will say: “I have found God, and my soul is satisfied.” My friend, to find God, as you say, is but the beginning; to have faith that “he is, and that he is a rewarder of them that diligently seek him,” is but the admission on your part, that shall constitute you rebellious if you do not obey him. Here is the parting of the ways between the two branches of Christians: those who say, “I believe,” and those who say, “I believe and obey.” Now you must lose that prerogative that you have heretofore asserted to go your way alone, you cannot go unaided in the cause of Christ. You cannot be a hermit in your sufficiency, some one must minister to you. If you are a student of the history of God’s dealings with his children, answer this: In every age when men would listen and obey, has he not given to some one man or another, the word, that he might be the prophet or the teacher? Around these men has not the mass of humanity always assembled, and whether Moses brought the law from Sinai, or Samuel, from the temple, or John, from the wilderness, has it not always been God’s word? And those who have been gathered together and have been led thus, have they not always been the congregation of Israel or of the saints? What is the Church if it is not the organization of men for the purposes of spiritual government and action? At all times, when the world would receive him, God has supplied the man, and has given him the word, the authority, that would constitute him the leader. That being true, my friend, you must submit yourself to divine government if such is to be found. But you say: “I neither need nor want such association, the road of morality and righteousness is clearly marked for me, I can govern myself.” That being your stand, you refuse all present mediation between yourself and God, and you deny yourself the fruit of obedience. You submit yourself to the law of right living as you understand it,—further than that, you refuse to obey God. You are content with an intellectual assent to principle, denying yourself the spiritual confirmation that God has promised to those who believe *and obey* him.

Come now, and let us see whether, upon general principles, the Church does not make a reasonable offer. The Church says: “I am the custodian under God of the gospel of Christ. This is a plan of principles and ordinances which embraces all truth and authority. Nothing short of this would be worthy of God. This is offered to you, and to every other man, and you receive the blessings that follow, according to your faith and merit equally with every other man.” An all comprehending offer, but ever in answer to it, logically must come the question from the careful

searcher—the question that lies at the bottom of this matter, Have you, as representing the Church, the right to make this offer? Ah, my friend, around the answer to this question that you have asked, all questions of right revolve! Truly, may it not be that men are offering spurious gifts, intangible, unreal, unauthoritative, by which the unwary are duped? Is every man in clerical garb who opens a church door and invites men in to partake, presumed to offer from the pulpit the genuine bread of life? The unhesitating answer is, “No, since there are a hundred different messages from as many pulpits!” Let us know, then, my brother, some of the characteristics of authority, that we may discern the genuine from the counterfeit, for surely there must be some seal attached to a commission which purports to be issued by the Almighty!

If a man predict, and his words come not to pass, then we say: “He is no prophet,” but are we safe in saying that all men whose words time has verified, or who did some marvel, spoke or acted under the inspiration or dictation of God? Scarcely, for then we may accept shrewd speculation, or occult hazard, as the voice of revelation. There are better ways to know him who bears authority than by these fruits that are common in this day and age of counterfeiting and substitution. This I take to be the first and greatest sign of authority in man, *that he speak authoritatively*. Back of all finite judgments and decisions, there stands the ultimate and final decree, if we may know it. The realm of mortality is one vast field of speculation, which is bounded by no more definite limits than the shore line of faith. Out from the vast ocean of the Infinite, comes the voice of God. He does not argue or speculate, he commands and decrees. This then, is a prime characteristic of a man of God, *that there has been put into him the Divine assurance*. The prophet never hesitates or stammers. It is, “Thus saith the Lord,” with him. “Hear, O heavens, and give ear, O earth; for the Lord hath spoken” is the startling salutation of Isaiah, and who that believes in God at all shall doubt what follows? From the weakest of men the Lord creates a mighty herald of truth. Hear the plaint of Jeremiah: “Ah, Lord God! behold, I cannot speak: for I am a child.” And then the reply: “Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; * * * behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” Now, behold this “child”, under this commission, speaking the words of God that cover time to the end of the earth.

See John the Baptist, forth from the wilderness, proclaim-

ing, not an argument of the colleges, but uttering a cry as stern and imperative as the sands and rocks whence he came, "Repent ye, repent ye!" Thus ever were and ever shall be, these heralds of the word of God. Trumpet-tongued they shout their truths as God bade them to utter, and though maligned, derided and stoned, they say their say, though at the cost of life itself. Strong proof of the Divine in man is this, that one shall emerge into strength of mind and purpose in an hour or day,—that the weak and timid shall speak boldly, and that the fearful become fearless. That one among men shall stand out from the mass and direct, when no president or king has called him, is evidence of some commission from a higher source than earthly kings.

But this show of assurance alone is not sufficient credential, for the insane have that quality beyond measure; this also is an evidence of a man's right to speak for God, *that he always in that agency speaks the truth*. This is the marvel of the recorded word of God, that nowhere is there to be found conflict among prophets. Though a thousand or five thousand years separate them, their words, coming from different sources of cause, and in different historical setting, tend always toward the same point and ultimately come together. The first prophet made the standard, and all who followed, no matter in what clime or day, though they had access to the former word or not, have not contradicted it. The secret of the unity is apparent. It was all spoken by God. These different men have been, each in his time, the mouthpiece merely. So prophets of God and men of divine authority have no fear whatever of cranks, or soothsayers, or false prophets, for these are at endless discord with truth.

So, my friend, note not only the deportment of him who *speaks*, but *what he preaches*. See, also, that he who testifies of God *speaks well of him*. That Spirit which we are told testifies of the Father and of the Son will magnify and glorify the God-head. No man speaking under the influence of that Spirit "calls Jesus accursed," was said, in effect, by one of old, and no man, speaking under the influence of that Spirit, will belittle him by denying his personality, or by limiting him to mortal powers; therefore, classify according to their deserts that numerous crowd of teachers, who, by their learned doubtings, have brought the Christ into disfavor before all earnest thinking men. To such as these the Scripture is a stumbling block, and they would, if they dared, deny its truthfulness openly as they now do covertly.

This, I think that we have discovered, that a prophet of God speaks with assurance, that he speaks the truth as compared with all other divine men, and that his testimony will glorify the name of God. Now let this be the gauge and standard by which we measure men who make offer to us of spiritual benefits.

That we may properly consider this age, which dogmatic sectarians would have us believe is devoid of prophets, it is well to consider that God has said that, he "will do nothing but he revealeth his secret unto his servants the prophets." That the Almighty considered them essential we must admit, and those sects or creeds which assert and deplore their absence, must be accounted without argument as among those to whom God *is not* communicating his will. The other horn of the dilemma is that the Almighty is neglecting this earth at a time when the prophets of old foretold that he should speak, and at a day when never before in the history of man has his guidance been more needed.

Now, in the midst of this world's babel and confusion, these "temporary noises, menacings and deliriums," the seeker for truth should listen intently for that commanding voice which he has good reason to know must come clearly out of the din with a message; and where, in these late centuries, since the Beloved Disciple spoke, has there been one who spoke as clearly and authoritatively as the "Mormon" prophet, Joseph Smith? Measured by the standards that we have set out, in no respect has he been deficient. Though a boy in age and learning, in a day he became a man in intelligence and knowledge of things spiritual. From his first utterance he never stammered, hesitated, nor faltered. Not deeply versed in ancient scriptures, he laid the new revelations beside them and fearlessly bade the world compare, and while the foolish laughed, the envious stormed, and the wise criticised, he calmly waited upon time to vindicate every word he uttered. This quiet assurance I hold to be a strong proof of his divine calling. Surely no mere egotist would thus dare to brave the world. Egotists and imposters there have been who have strutted for a brief time before an admiring multitude, only to have their bubble pierced at last by some sharp truth, to sink flabbily into the dust of forgetfulness,—but this man endures! Though martyred upwards of a century ago, he is seen more and more clearly as we adjust our minds to his magnitude. The world is moving up to him, and to what he said. Truths that he understood fully and pronounced hesitatingly, our minds are just beginning to grasp. Truly this man spoke beyond himself. Here is a man to listen to. Hark now to this call delivered by this youth. Isaiah-like he speaks: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior. Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out; from eternity to eternity he is the same and his years never fail. For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the

end; great shall be their reward and eternal shall be their glory." Did ever prophet speak more nobly than this? Were ever words more authoritatively spoken? With impressive ardor, refined dignity, and sublime poetry, they are such words as a loving Creator with the earth at his feet, might utter!

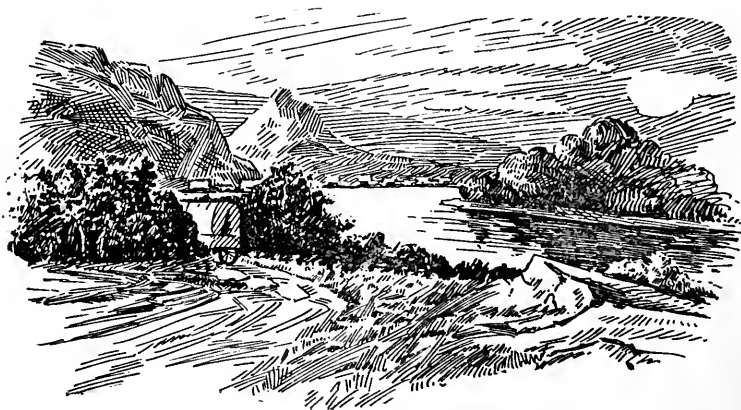
With the tides of the Infinite thus surging in his mind and heart, it were as utterly impossible for this man to conform to the religionists of his day as for John the Baptist to the Scribes and Pharisees, for he declared that in the beginning of his ministry God had revealed to him that the churches of the earth had gone astray: For, said he, "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men." These are not the daintily spoken words of a man who seeks to show tender courtesy to professional brethren, at the expense of truth, but the courageous utterance of a man *who has heard*, and whose duty it is to deliver the message at whatever danger to himself or embarrassment and humiliation to others. When great issues are involved, individuals sink, and the truth must have precedence over all other considerations. So spoke all the prophets when it was their mission to denounce, but from Martin Luther down to the last and least, what professor or protestant in the last centuries has dared to speak definitely until now! The world has been filled with argument, thesis and disputation, but by the sharp words of this man, theories have been cleft as with a battle axe, and the basis of religion—God and his will—has again been revealed! Should it be a great offense to the uncertain ones whose churches were founded upon conclaves of men, and the subtle exegeses of professors, that one should appear now who has the message of God himself? Those honored men in all the churches who spoke the best they could, were not often wrong in motive, but wrong in their estimation and interpretation of God, and that in his appointed and due time God should correct them, all should allow as consistent and reasonable. When for fifteen hundred years men have been groping in the twilight reflected from the ancient word, while a fog of sophistry and hazy speculation has enveloped the earth, great need that one should bring a torch to light the way!

Lying athwart the spiritual pathway of humanity have been such dogmatic obstacles as these: The inherent depravity of man; the predestination of man; the eternal damnation of man. Small wonder that the otherwise normally happy world should have been in a nightmare of doubt and fear. No word of God rightly understood, but the word of man, falsely uttered under guise of priestly right to speak, has justified this doubt and fear. Such dogmas have ever barred the way of the lover

of truth, whose mind has sought a logical course wherein it might go to some definite end consistent with the divine attributes of Justice, Love and Mercy. As against these philosophers of the soul and spirit have been arrayed the mental philosophers whose whole argument runs counter to the instincts in the heart of man. True philosophy has had its way marked clearly by this modern prophet, for justice, Love and Mercy will never oppose it.

Joseph Smith and his followers are not in the business of peddling principles upon the street corners, bidding for popularity by some generous offering of future bliss, but they come to invite the world to consider again, the commands, the promises and the rewards of the Almighty. They announce that God, the Jehovah of Israel, has spoken again; that his message to-day is the same as that of the Meridian of Time; that he has the right to direct us now in such manner as it shall please him; and therefore that we must obey him. It is the message of repentance and baptism for the remission of sins. We have no assurance given that our path may not be thorny; but we know that, if pursued faithfully to the end, it will lead to exaltation and eternal life, and we know that this promise is to us, to our ancestors, and to all "that are afar off, even as many as the Lord our God shall call." This is the message for which Joseph Smith gave his life. It is the burden of the message of all prophets who have spoken or who shall speak. It is the message of the Church of Jesus Christ of Latter-day Saints to the inhabitants of the earth. It proclaims, by authority, the law of Obedience, Mercy, Justice and Love,—the only law by which men may be saved.

Pocatello, Idaho.



Victory

By Will Dobson

Perhaps Cleome could not be called a settlement, for its homes are scattered over a hundred square miles, and most of its streets are a mile apart and ten miles long; but it is a community with a postoffice, a small store, and a neat little schoolhouse of which we are all ridiculously proud. Cleome, it may be well to explain, is one of those new dry-farming regions where every farm covers half a section and every man lives on his farm. However small the dwelling on the farm, there will always be a well with a busy windmill over it, or perhaps two wells with windmills feeding small reservoirs which in turn keep alive a garden and an orchard.

Ten years ago that plain was a waste of greasewood and white sage, where cattle and sheep grazed in winter, if enough snow fell to water them. But flock and herd have been banished, and a checkerboard of velvet green or golden yellow blocked in, while the umber of fallowing loam sweeps from horizon to horizon. Man's comfort and safety have been won only by unceasing labor and stubborn perseverance. In the first lean years of the transformation, poverty was extreme. Many a family found the struggle too hard and were replaced by hardier spirits. There were no well-to-do, and there were degrees of destitution, from that of the Conovers up.

Every other family, for instance, owned some sort of cookstove. But Philip Conover's grey-haired mother browned their coarse bread and crisped their bit of bacon in two blackened Dutch ovens over the coals of an open fire. In fair weather this fire was outside their wind-frayed tent; but there were times when it must be built inside, most of the smoke finally finding its way out through a hole in the tent peak.

Then, while every other settler managed to drive a team of some description, for at least part of the year, Philip owned only the one horse. Another man would have bought, borrowed, or rented a mate for his nag, or would have worked for some neighbor in return for the use of a team. But that was not like Conover. Not only did he do his shallow plowing with that one horse, but when he used his wagon, the horse was hitched on one side of the tongue while the master held the neckyoke up on the other side. In that strange fashion the ridiculously mated

team hauled posts from the far foothills of the Kaibab to fence half a section. Always there will stick in my memory the picture of the thin brute and thinner man toiling together over that wind-swept plain. It pictures so well the whole stern struggle of the founding of Cleome.

On the Conover claim there were just the two, Philip, the discouraged-looking son, past his youth, but not so old as his tragic face, a frail and futile farmer, but always doggedly at work; and the bent and weary but unconquerable old mother. One sensed a story of suffering and sorrow behind the brave smile on that fine old face tragedy but not complaining. It was evident that both were used to better things in a land where education and comfort were the rule.

Not only was the exiled mother ever cheerful and sociable, but she seemed pathetically eager to entertain, wait on and mother any of her scattered neighbors or the chance traveler. The meals she contrived over her rude camp-fire were a surprise and delight to all who partook. Perhaps this was partly because they were seasoned with such generous hospitality. Only the gifted few can make guests feel truly welcome. The unbelievable neatness, too, of the rough table and crowded tent must have helped flavor the meal not a little. What infinite pains and endless labor went to achieve that pioneer perfection only the recording angel can ever know.

The son was silent and shy, too self-conscious to be neighborly. While education showed in all his ways, the rough problems of our primitive life seemed to bewilder him. The odd and awkward way in which he went at his work was the source of most of our neighborhood gossip. He would lend if he had anything to lend, but would never borrow, being too sensitive of his lack of tools worth borrowing. Neither would he exchange labor with a neighbor, simply because he felt that he couldn't return full value. It was years before we came to understand and respect this aloof determination of his to keep out of our debt.

The stern conditions of desert life welded the rest of us into a brotherhood where mine and thine were forgotten. The few teams and miserable machinery of the community were used practically in common. Much of the work was done by gangs of us working for each other turn and turn about. Harvest time was especially a community affair, one long table often serving the whole colony. At such times the evenings would be passed in dancing to the music of Joe Brown's accordion, or the lively reel tunes of Pap Davis's black fiddle, or in debates, matches, or programs that exercised the best talent we had. The periods of famine, common to new settlements, were tided over by using supplies as one common fund. In such surroundings the

independence of Philip Conover was so marked as to cause no end of talk. For all the mother's efforts, the Conovers did not seem to fit in, and nobody expected them to stay long in Cleome.

However, months merged into years, and still the remarkable couple stayed. Nothing seemed to prosper on the Conover farm as on our fat acres. And yet, with painful slowness, the bare farm took shape. A little shanty, gathered board by board, in time replaced the wornout tent. A little old Charter Oak stove, discarded by a neighbor and ingeniously repaired by Conover, succeeded the dingy Dutch ovens. From one futile wire, the farm fence grew to five.

Then came the drought. A Fall passed and no moisture fell. We always depend on Fall rain to wet the fields enough for sowing. So none of us sowed our wheat—except Conover. There were granaries of one-year-old and two-year-old wheat everywhere. So we would not lack for bread another year. But Conover had never raised his bread, had only been able to buy a team the season before, and now had fallowed for planting three hundred acres.

"Ain't that just Conover's luck!" was Joe Brown's comment. But when we saw him drilling in the seed and harrowing the dry dust, it was changed to, "Ain't that just Conover's way?"

Others herded sheep or hauled freight for older settlements, or took their teams into other states to tide over the lean year. But Conover seemed to be unable to get off the farm. Never had his helplessness to plan and shift for himself been so apparent as now.

The winter brought little moisture and that late. However, it was enough to start Conover's wheat, whereupon his neighbors, seeing its prosperity, hurriedly sowed their fields in the hope of making spring wheat. But the drill let the moisture out of their ground, and what few kernels did sprout were burned up by the first hot days of spring. The Conover wheat, meanwhile, began to stool and thrive in the heat that seared their abortive sprouts. It was a year of slight showers with not one real rain, and only the most prompt and well calculated harrowing could save such moisture for thirsty roots. For the first time in his farming life, Conover hired help. A force of men and teams kept the harrows going after every shower, till the day came when we knew without question that Conover's wheat crop was safe and was a big one.

This time Joe Brown wagged his head dazedly and mumbled, "The luck of a fool!" But when the county agent happened that way and explained in a meaty lecture delivered in that neat little schoolhouse that it was not luck but scientific farming that had made the crop, we looked on the new Con-

over with a vast respect. If anyone looked from the burnt acres into his yellowing Turkey-red with a pang of envy, I am sure it was lost in the thought of the brave old mother whose security was at last assured.

Harvest time at Conover's and the threshing that followed were community affairs of the true Cleome pattern. There followed a social and dance in Jim Turner's new barn in honor of the Conovers—rather, celebrating their victory over the drought. There were two horse races matched for the next day to be run on a salt grass bottom in Turner's field. So we simply brought our beds and camped at the Turner place. My quilts were spread on straw in the coolness of the Turner calf pasture, and I persuaded Phil Conover to share them with me.

It was hard to recognize the new Conover. That night his face seemed to radiate not only friendliness but power. A few months ago he was an apologetic failure, tonight a serene success.

"You have won a fight not only for yourself but for the whole community," I told him, as we stretched ourselves under the big, brilliant desert stars; "we shall know now how to raise wheat in bad years."

"None of you know of the biggest fight I have won," was his reply. "You can see that I feel good—good all over, and you think it is because I raised seven thousand bushels of Turkey red wheat. But I have something bigger than that putting fat on my ribs. I have won more than wheat—I've won back my manhood. I'm boss of myself again, for the first time in twenty years!"

"When I came to Cleome it was not primarily to farm. It was to get away from a confirmed drunkard carrying the name of Philip Conover. What I was before booze got me doesn't matter here. But you could never see that old mother of mine without realizing that the Conovers are not far down in the scale of decency. All but one.

"I ran away from the stuff, and my mother kept me from giving up and going back to it."

As the dam of his reserve melted, the story poured forth as an impetuous stream.

"Twice I had taken cures, but each time I went back to the cursed stuff. When I came here it was from a prison cell where I had spent six months for taking another man's money to buy liquor. Six months of thirst had only made me more wildly thirsty. I would have killed a man without second thought at that time if he stood between me and the poison my nerves were shouting for. Your friend, Joe Brown, will likely never realize how near death he was one day when he passed my tent on his

way home from town. He showed me his assortment of extracts, a new brand he had taken a fancy to, and all the rest of that day the notion was strong on me to follow him to his cabin and get that alcohol down me. I had nothing to buy it with, and it was impossible in that condition for me to ask for anything like that. There was just that insane idea left of killing the man that owned it.

"One day a stranger came along from some river settlement where wine was sometimes made. He had it to sell, and before mother found out what was happening I had traded the best horse out of my team for a forty-gallon barrel of it. Almost my next recollection is of waking in the tent where mother had dragged me and put me to bed. She was burning the staves of the barrel for firewood. I was on my other horse starting to try to catch that wine peddler, when mother stopped me by insisting that I take my jumper. As she handed it to me, she caught my horse's bridle rein and held on until she shamed me out of my trip. From that day on, mother went where I went—helped me farm, and let me help her cook and wash dishes. That was at the same time the most humiliating and the most comforting and strengthening thing that could have happened to me. All the decency in me was longing for freedom from the habit, and I needed just that help. Since then the thirst has died, but when that was dead I was still paralyzed with fear. I didn't dare leave the farm over night. I needed confidence, faith in myself. I plowed, harrowed and plodded about the farm more in a desperate effort to keep hold of myself than from any hope of making a farm. I sowed wheat in the dust because I didn't dare hunt work elsewhere. So my curse, losing its power, has become my strength. And at last I am a man, and can look other men in the face without flinching!

"But that is not all: tonight a train is rolling up from the Kansas prairies into the Rockies, and on board is the sweetest, bravest and most patient wife God ever gave a worthless man, and with her is my boy whom I have never seen. Some spark of decency in me drove me away from her with the resolve never to see her again.

"And now I have sent for them, and they are on their way. Do you think honeysuckles will grow here if they are taken care of? I want one climbing over the porch-rail of our new house, so that mother can smell its fragrance once again."

And there fell over us a silence, broken after a time by a gentle, rhythmic snore.

Hurricane, Utah



A NATURE SPECTACLE

“Beauty is its own excuse for being.” And beauty may satisfy the eye, stimulate the mind, or be a feast unto the heart and the soul. The life of man is threefold, and at the Fountain of Beauty his nature must be filled.

He who drinks not at those eternal waters, knows not life. Without the perception, the love of beauty, one cannot learn the fulness of creation. In Beauty dwells the Divine.

This is an exceptional year. In our mountain land, nature with her elements—earth, air, water, fire—has proclaimed beauty. Never have the spring blossoms been more abundant, the summer verdure more profuse. Of uncounted numbers have been the leaves upon the trees; the mountain heights, transformed each hour, served as a wonder link between the wonder of the earth and the wonder of the skies.

Yesterday closed with a sunset, a sunset exceptional in this year of exceptions. Over the Inland Sea, gold and scarlet, the western clouds, the high-floating cirri, the piled-up cumuli, were gorgeous with color, were radiant as of liquid gold and molten rubies, and the void above them was of gleaming beryl passing into deepened cerulean where space was filled with earth’s shadow cone. And above the clouds, too, the love-planet, Venus, burned white and clear, while in the east the sky

was richest amethyst, with one spot of quickening amber, where, above the Wasatch, the moon was rising to flood with solemn light the vale below. Indeed it was a spectacle!

And this was free for all men to behold.

Free unto the sight of all men; no ticket was needed, there was no price to pay; free unto all are the beauty and wonder of creation. And yet few, indeed, were the persons who looked upon that radiant spectacle of the earth and skies. Is it so with the wonder gifts of life? Do men neglect that which is real, to seek that which is but imitation? Those who neglected that wonder-truth of nature hastened to places of amusement and bought their tickets to look on sham. Round us are the spectacles of nature, the miracle of life. Truly, there is that to satisfy the eye, stimulate the mind, and to be a feast unto the heart and the soul! How do we select, how do we absorb into our being? Do we make ours the true and leave out the sham? Are we *en rapport*, in harmony with that which is most beautiful, the highest—that which is eternally true? Through beauty, physical, mental, spiritual, do we realize the divine?

Sometimes we look on transcendent manifestations of beauty—that sunset was one. In one beholder, at least, it awoke a longing to make complete the spectacle of the divine, with that trinity, the corporeal eye, the intellect, and the soul.

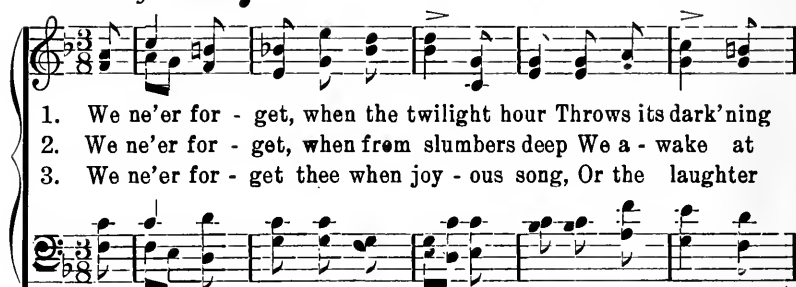
Alfred Lambourne.



For Thee We Pray

Words and Music by EVAN STEPHENS.

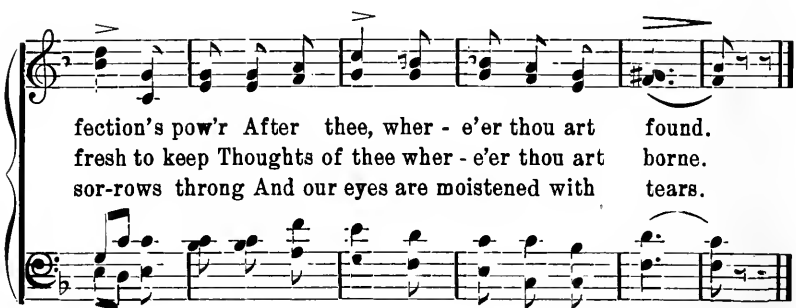
Tenderly. Met. ♩ 100.



1. We ne'er for - get, when the twilight hour Throws its dark'ning
2. We ne'er for - get, when from slumbers deep We a - wake at
3. We ne'er for - get thee when joy - ous song, Or the laughter



shadows a - round..... To waft our thoughts with af-
call of the morn..... With - in our mem - o - ry
rings in our ears..... We still re - mem - ber when



fection's pow'r After thee, wher - e'er thou art found.
fresh to keep Thoughts of thee wher - e'er thou art borne.
sor-rows thron And our eyes are moistened with tears.

pp *cres.*
Praying, ap-peal-ing to Father a - bove, Praying that

Rit. f a tempo.
he in his mer - cy and love, Will guard our lov'd one while

1st.
far a - way, Yes for thee we con-stant-ly pray. To

2nd.
CODA. (Slowly.)
constantly pray. For thee we pray, For thee we pray.

A Man More Precious Than Gold*

By Dr. James E. Talmage

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. 13:12).

Thus spake the Lord through the mouth of Isaiah, the prophet, concerning the days in which we live—the days of turmoil and strife when all things would be in commotion, and manhood be at a higher premium than ever before in the history of the race. The prediction, the promise conveyed in these words, speaks of the man of character—the man who is genuine, the one who is truly great because his ways are the ways of righteousness.

Someone has said that reputation is what people think of us, while character is what God knows of us. The derivation of the word "character" is instructive. It is of Greek origin, and signified primarily the work of an engraver, the handcraft of one who with hammer and chisel cuts deep into the stone. Character is the granite shaft thus graved, bearing an inscription of worth for future generations to profit by, as compared with a painted post, the letters of which may be removed by the storm of a single night.

Character is the man, reputation the clothes.

Not long ago I read, as perhaps you also did, of an attempt made by a gang of criminals to break into the strong vaults of a wholesale jewelry establishment. The institution was well managed. At night the gems and gold were put into a box and stowed away in the vault, the doors of which were secured by a combination of time locks. The plan of the robbers was that they would secrete themselves about the establishment during the day, so as to be locked in at closing time. They had calculated that by hard work it would be possible, with their equipment and tools, to cut through the door during the night and so gain access to the precious contents of the vault; and then, when the doors of the house opened next morning, they would trust to luck to dash out and make their escape. They were prepared to kill if occasion seemed to make such a crime advantageous to them. A good part of the program was carried out as intended. The thieves managed to be locked in. They

*Revised and abridged version of Baccalaureate Sermon delivered Sunday, June 8, 1919, at the Utah Agricultural College, Logan.

worked hard, for their task proved harder than they had anticipated. Nevertheless, by the use of tempered tools and small charges of explosives, they succeeded to the extent that just as the outer doors of the establishment were opened, when the day force came on duty, they were able to turn the bolts and swing back the outer door of the vault, expecting to see the cases of jewels within their easy grasp. But what did they find? Another door, of harder steel, with more complicated mechanism, a door impenetrable, a fortress impregnable!

As I read the story I said to myself: That inner door is character; the outer one is reputation.

A good name is greatly to be desired; it is to be esteemed above rubies. But even a good name honorably deserved may be besmirched. Remember that, though men batter at the outer door of your reputation, you may yet be composed if blessed with the consciousness that the inner door of character is intact.

Remember further that every one of us is a unit in the community. No building is long beautiful or stable if the component blocks be friable and disintegrating. No machine is dependable if any one of its constituent parts be defective. The character of a community, of a nation, is the algebraic sum of the individual characters of its citizens.

I commend to you, my graduate friends, that you fail not to think well of yourselves, and therefore that you live to be worthy of your own high estimate. Much of the degeneracy and crime of the age is traceable to the fact that men and women have not thought well enough of themselves. Oh, understand me aright! I abhor self-conceit; but I reverence self-esteem. The self-assurance that only probity can produce is a source of power. The greatest good that we can do to society is to make ourselves individually better. If you do not think well of yourselves, people will not think well of you, except, perchance, during the short period of but slight acquaintance.

Are you on good visiting terms with yourself? Do you appreciate the sanctity of solitude? In what kind of company are you when alone? In my experience as professor and president of institutions of learning, I have had many opportunities for observation. On more than one occasion, when a new student entered, I have said to my associates: Please watch that young man; ask some of the older and tried students to make friends with him; above all things, don't leave him alone. Whenever that young man is alone he is in the worst of company. Every hour that he spends by himself is an hour to the bad. When he is alone he is thinking evil thoughts, unconsciously planning evil

deeds. And in many another case I have been able to say: Do not be too much concerned about that student; he may well be left alone. When he is left to himself he is in the best of company, in good society, and to him every hour of solitude is an hour to the good.

In school and out of school we recognize these two classes—those who are in good company when alone, and those to whom solitude means bad association.

One reason for some of us not liking to be left to ourselves is that we have made no preparation for the entertainment of self, and give no thought to the reception of the distinguished guest. I have looked into some minds and souls, have peered into the alcove or cabinet that should be sacred to self-communion; and what have I there seen? Some such retreats I can compare only to a room in the slums—dirty, cobwebby, musty. Who would want to stay there? Who would seek rest in such a place as that? Right glad am I to have seen that in the souls of some others, both men and women, there are veritable sanctuaries, made sweet with the atmosphere of heaven, clean, inviting, enticing, yea commanding, for who could resist the invitation to enter and tarry?

What about the furnishings in your soul's retiring room? What kind of pictures are there? Mark you, those pictures, whether good or bad, do not hang upon the wall; they are like the mural decorations of olden days, a part of the wall itself. If the pictures were hanging there, the bad ones could possibly be taken out and destroyed. I have seen depicted on memory's walls, scenes that the owner, yourself let me say, should never have witnessed, places to which you never should have gone, true photographs of actions in which you never should have figured, pictures that prove that you have knowledge which you would be better without, for you never could have gained it had you not gone into the devil's secret places. Small wonder that you do not like to repair to such a room, for you cannot shut out those accusing and condemning pictures.

But I have seen many of another sort, bright and inviting, scenes of bygone happiness that make tears come to your eyes every time you gaze upon them. Happiness often comes with tears you know. Have you never been so happy that you have had to cry? I have, thank God, many times.

Oh, I would that we could prepare for ourselves and be able to entertain ourselves during the rare and precious periods of solitude allowed us, so that we shall grow to have such respect for ourselves that we shall shrink from that which is mean and evil, though no living being other than self knows of it. Such

condition is that of the man of promise, the man of character, and he indeed is precious, more precious than fine gold, more to be desired than the golden wedge of Ophir.

That kind of man is true, there is no camouflage about him or his actions. He is what he seems to be, and in that lies the glory of his liberty. He is not afraid of being found out. He walks erect, with firm tread and uplifted face, without fear that someone will confront him to make him drop his eyes in shame. The man who knows that he is living in harmony with the spirit of righteous law is he who can look the whole world in the face without embarrassment.

Be genuine, be true! Remember that this is a day of counterfeits and imitations, of adulteration and substitutes. The devil's shop is well supplied, and he is an expert, with centuries of experience behind him, in offering his adulterated wares with all the arts of most persuasive salesmanship. There is too much gilded brass passing for gold, too many bits of polished paste serving as diamonds. I would rather be a genuine diamond of only a hundredth of a carat weight than be the size of the Cullinan and be only paste. If you would succeed in developing character put yourself into your work. Many of us work by rote and rule instead of by law. Men make rules, the laws that shall endure are decreed of God.

It was my privilege years ago to visit the Royal Academy in London, as one of a small body of invited guests conducted by distinguished hosts. I do not claim to be a connoisseur in painting, but I was particularly attracted by one small canvas. It was a landscape scene, and the artist-guide who was with me was a specialist in landscape painting. Having already openly and freely confessed my ignorance of the technique of art, I felt myself free to ask questions; so I said to my guide: "Please tell me something about that picture; it is rather puzzling to me." My companion smiled and asked why I was especially interested. I replied that the picture was somehow unsatisfying. He said he was glad that I had asked him about it, and continued: "First tell me what you see in it." I replied that it seemed to me to be well drawn and that the perspective seemed good. He agreed that it was well drawn and that the perspective was well-nigh perfect. Indeed, he proceeded to explain, it was obvious that the artist had studied perspective carefully, so devotedly indeed that an expert could tell just what books on the subject he had read, and the authors by whom he was most influenced. My guide then asked me what I thought of the color, and I replied that it appealed to me. He rejoined that every rule of coloring had been carefully followed, and that he was able to name the principal masters whom the author had followed in the matter

of color. As I hesitated, he prompted me by asking, "What do you think of the composition?" "Well," I said, "it seems to me to be a well balanced picture;" and he agreed with me. Then I asked, "Is it a good picture?" and my guide answered forcefully, "No, it is not good." I inquired then what was the matter with it, perspective, color, composition, all being according to rule. "That picture," my companion averred, "lacks just—that!" The last word was accompanied by a sweeping gesture of the hand. I understood him. He meant that the picture was machine-made, that the artist had worked according to rule, not law. In fact, the painting was an imitation. My friend commented in an undertone that canvas pigments and oils are not enough to make a painting. Later, as I communed with myself over the incident, I soliloquized: "Pigments and oils are not enough for a great painting; there must be some of the artist's own blood mixed in to make the canvas a masterpiece."

We must learn to give of ourselves. Think of the Christ. He gave Himself. A spark of His nature, of His very spirit, was in every word that He spoke, whether of instruction, condemnation, warning or encouragement; and that is one reason why He is the One of all those who have ever trodden the earth of whom most has been said and sung. Aye, as the Son of the Living God, the Savior and Redeemer of the world, He could not have done otherwise.

I have seen many who were skilled lesson-givers but who as teachers were mere figures, or to be more frank, failures. Of themselves they would give nothing; they were void of inspiration, and their words of instruction were as sounding brass and tinkling cymbals. I have seen students who never would exercise energy of mind or will enough to draw from the teachers what was needed. Between teacher and pupil there should be an intimate psychic relationship such as shall bring into play a force not of the mind alone but of the soul. We have long been told that men are dual beings, consisting of body and mind; but we now have learned that we are triple beings, each comprising body, mind and spirit, the mind, indeed, being an afflation of the spirit; and a symmetrical education will develop all three entities. You and I have seen physical giants, men in whom the muscular system had been trained and overtrained until they were able to perform marvelous feats of strength, but whose minds were literally dwarfed. We have seen corresponding monstrosities manifested in the combination of overtrained minds and neglected bodies. And a third type of misshapen abnormality is that of the man trained perchance in both mind and body, but spiritually in-

active. No one of these is the man so much needed, the man who is more precious than fine gold.

We are triple beings in another sense. Perhaps you remember Dr. Holmes' friend John. The Doctor combines philosophy and humor in his remark that there were three of him—the John that John knew, the John that John's friends knew (a very different being indeed), and the John that only John's God knew. If these three could be merged into one, and that one be good, if the three should be so much alike that you could not tell one from the other, then indeed would we have the man more to be desired than the golden wedge of Ophir.

It was the Creator's intent that we cultivate all our faculties; that we develop and not merely grow. Between growth and development there is a vital distinction. Growth is a process of accretion, a mere massing of substance. Development is an extension, an expansion, an amplification of power. We are placed upon earth not merely to grow but to develop in all godliness; and the work of the world is required at our hands.

To be successful one must be happy in his work; but, remember, please, in this remark I draw a distinction between happiness and pleasure. Pleasure is the gilded brass, the paste gems I have mentioned; happiness is the genuine metal royal, or the diamond of the first water. Happiness leaves no bad taste in the mouth, nor the nausea that follows the wrong kind of pleasure. A good man ought to be happy and will be, for happiness is a gift from God. The experience of happiness never leaves a sting, some of our aphorisms to the contrary notwithstanding.

The Decalog is often cited as a complete code of morals, and of man's duty toward God. The Ten Commandments are as much in force today as they have ever been; but don't you think that by this time we ought to have attained such a status that the Decalog would be virtually a dead letter to us? Are we still to be led or driven by "Thou shalt" and "Thou shalt not"? I pity the man who must constantly be reminded of the injunction, "Thou shalt not steal;" "Thou shalt not bear false witness," etc.

In this day of enlightenment and progress, with the experience of the centuries behind us, we ought to have learned to be positively honest, and positively truthful. There are men in the world who appear outwardly good; and the reason is that they are afraid to be otherwise. They refrain from stealing because they have a horror of prison. How much better are these than children who obey because they are afraid of

being whipped for disobedience? There are others who appear fairly upright and moral because they expect to make something by that course of life. It is an investment with them. They proceed upon that infamous rule, "Honesty is the best policy."

Did you ever think of the obvious fact that the author of that sententious maxim could not have been an honest man? Honesty is no matter of policy; God forbid. The man who deals honestly only because he finds such a course to be an advantage will become dishonest just as soon as conditions seem to point to his gain by reversing his policy. I do not believe in that adage at all; but I do believe in honesty.

I would have men tell the truth and live the truth because they love the truth and are genuinely truthful. I would have men deal honestly because they are honest; not because they are afraid of losing something or because they hope to gain something and so shape their course accordingly. I would have man serve God because he loves righteousness, and not because he wishes to conform to convention in going to church and saying his prayers.

I do not like that expression—saying one's prayers. There are thousands in the world who say their prayers morning and night, and yet who have never prayed in all their lives. Prayer is not a matter of word, nor of gesture or posture, it is the out-pouring of the heart. Do you know the fervor and passion of prayer when you are alone with your God? Do you know what it is to really pray? If you do not, there are lessons yet for you to learn in life that are worth more than any course you have taken leading up to your present proud positions as graduates from this institution.

I was once called into court in Salt Lake City—as a witness, let me add. A great case was on trial involving questions of geological structure. I had spent many months in the study of the mining property in question, for the issues were complicated and involved. In the course of the trial one of the interested parties was called to the witness stand. In direct examination he spoke with fluent emphasis; but he had forgotten that after the direct examination shall come the cross examination. When the attorney on the other side took the witness in hand, the latter was plainly embarrassed. A question of vital import in the case was put to the witness. I knew what it meant. It showed to him and his associates that the attorney putting the question was in possession of knowledge such as those on the other side had considered to be a secret with themselves. I knew that if the witness spoke the truth his side had lost the case. I saw the man writhe in his chair.

He was thinking rapidly, and I could follow his thoughts. I saw the sweat gather in great beads upon his forehead; and eventually, by a tremendous effort, he spoke the truth.

It was near recess time, and with the conclusion of the testimony of this particular witness the court suspended session. While the man was still mopping his brow, I stepped up to him and said: "Well, my friend, you told the truth. I saw how hard it was for you; I saw that it made you sweat. Let me tell you the reason—you are not used to it. You should have made it a rule to tell the truth regularly; and even now, if you will do this you will by and by get into such state and condition that it will not make you sweat to tell the truth!"

Permit me to add another suggestion. It is well for us to learn to recognize the good in life and to live it. Badness is the abnormality; goodness is the normal. We shall come to recognize that fact some day. If we want to find badness in the world, we surely shall succeed. There is a little story that comes to us from beyond the Pacific. Three maidens were out early one morn enjoying the beauty of the dawn. They observed a venerable old man approaching them; and they had been taught to reverence age and experience. Addressing him with respect, one asked: "Venerable Father, whither goest thou?" He replied: "I shall follow the path up the mountain side yonder, up, up, up, to the snowcap if my strength permits." "And when wilt thou return?" He answered that he hoped to descend before the sun sank in the west; and then he inquired if there was anything he could bring them. One of the maidens asked for a lily, another for a rose, and the third for a sprig of hawthorn from the mountain. The old man went on his way, and the maidens played through the livelong day.

As the shades of night were gathering they saw the man returning and ran joyously to meet him. To one he handed a sprig of hawthorn, fragrant and fresh; to the second he gave a mountain lily; and to the third a brilliant rhododendron, the mountain rose. They thanked him; his happiness seemed to be one with theirs. As he paused at a short distance, one of the maidens came up to him and said, "Oh, Father, this is a beautiful sprig of hawthorn, but there is a thorn on it, and it has pricked my finger." He took the sprig, examined it carefully, then broke off the thorn and handed it to the maiden saying, "You keep the thorn; I will keep the blossom." She looked somewhat ashamed and withal was thoughtful. He again moved on, but was overtaken by the second maiden, who said, "Father, this is a lovely lily; but see, some of the soil is still clinging to one of the petals." He examined the flower with

interest and said, "Yes, my daughter, one of the petals is soiled;" and, taking it off he returned that leaf to her with the remark, "You keep the soiled petal; I will keep the lily." Once more he moved along when the third maiden came up to him and said: "Most venerable Father, this brilliant mountain rose has had a worm in it, and the worm has eaten down into the flower." With some search the old man found the worm-bitten leaf, which he returned to the girl remarking, "Here it is, daughter; it is for you, but the rose is for me." Each had found the faults and the badness, while he took back to himself the beauty and the fragrance and the white purity of the lily—such had made his life happy.

I feel it in my heart to pray for you, my friends, as you go forth to commence, to begin. The sun for you is in the east; it is dawn, not sunset. Know that an honest man pays his debts, and that you are deeply indebted. You owe much to those fathers and mothers, grandfathers and grandmothers, who came here when the land was a desert, and who have made it possible to see what we behold today upon this splendid campus. That is one debt you have to pay. You are indebted to the State, which has provided facilities for you to receive the training that is to be your capital in the marts of life. If you cannot pay any part of the principal just now, I pray you keep up the interest. Do not fall behind, but do for the others who are to come what those who have gone before have done for you. Maintain the honor of the institution, of the community, of the State and Nation; and realize your obligation.

And now to work. I can speak nothing better than to voice to you in paraphrase the injunction of the ancient prophet: And now, my son, my daughter, be up and doing, and the Lord be with you.

True Prohibition

Not the statute of a state,
Prohibiting the sale of noxious drink
To him, compelled to slip and slink
Through alley dark, to haunt accursed
To slake his craving, crazing thirst;

But the tried heart's firm resolve
That masters and forbids the liquor lust;
That whispers secretly, "Thou must,
For her and God—be clean and pure,—"
Is prohibition, true and sure!

Guy C. Coleman

Two Home-Makers*

By John Garrett O'Brien

I

Peter Flynn was hurrying out of his uncle's furniture store, his day's work over, when a lady handed him a small booklet and, after a brief appraisal, smiled, and asked him to read it. She did the same with one or two others. So, having nothing else to do, on the way home he did so, becoming so absorbed that he rode unheeding miles past his station. The final stop reminded him that he must get off. In a reverie he boarded a return car and once more became interested.

A few lines carried a particular appeal. He did not know that the booklet was written by a man of national repute, but this he found out before very long. Some would have attributed it to the working of Nemesis. But a few, to the higher guidance of a man who had once toiled up a hill side, staggering under more than the weight of a crudely made cross:

"From the age of seventeen until I was twenty-three, every kind of gaiety held me as fascinated as a flower doth a bee. More than once did I burn up my latent energy with intoxicating drink. I devitalized my life by keeping late, or rather, early hours. And I kept company with more than one girl who could not be called Home-Makers in any sense of the word. This kept my pockets empty, and my mind became fretful.

"Then I lost my job! It took me some time to get another, and I had to borrow from my friends to tide me over, until I became a regular pest! But I turned over a new leaf one day, and only then did the battle begin! Nevertheless, I stuck to it like a mustard plaster to human flesh—and today—twelve years have elapsed since then—I have my self-respect—and a wife who is a Home-Maker."

"Well," mused Peter after reaching home as he began to change, "the intoxicating liquor part does not affect me, for Polly took care of that six months ago. But I wonder what she would think about the amusement end of this booklet."

Then he gave his curly hair a final touch with his comb, stuck a pin in his tie, brushed his hat carefully, and, after paying his landlady, placed the eleven remaining dollars in his pocket,

*[Peter and Polly are real people. So is the aunt. The former are only two in thousands. Mr. and Mrs. Leeland are fictitious. Why? The writer has interviewed many Christian workers here and in the South. And thus it is that he has written the following story especially for *The Improvement Era*—for were not a few gathered in time past together to disseminate Truth to the World at large?—J. G. O" B.]

and set out to meet Polly O'Leary at the usual corner, at seven p. m.

* * * * *

"Polly, you are the fairy, all dolled up like a human butterfly," he remarked as soon as he met the pretty brunette. "I will hazard your costume must have cost you twenty-five dollars, at least."

A small, nut-brown curl on her forehead seemed to dance in derision, as she tossed her pert head. "Twenty-five!" she repeated with an arch smile. "Why, my suit and shoes cost forty-seven simoleons!" And out shot a dressy shoe that looked fit for an alderman's wife.

Peter grinned, visibly impressed, rattled his change, and suggested that they go to some amusement, as usual.

"No," said the girl, as she took his arm, "we'll go joy-walking instead."

"You are not in earnest," declared Peter, when he found his voice.

Polly stopped as if suddenly shot. "I am," she persisted, her dark eyes radiant.

"Why? How? Tell me!"

"Pete, I have been reading a booklet that says stage art is being monopolized by risque, hidden innuendos, and often worse than that; also that fiction in a number of the magazines today is far from elevating; that it is even demoralizing in some cases!"

"So you've been reading Leeland's booklet, eh?" He gave her arm a sympathetic squeeze.

"Yes," she said, a little sobbily, "and I think he's right. "But," her eyes flashed, "he goes a little too far when he declares that a girl is a home-breaker if she likes amusements."

"But," objected Peter, "he said no such thing. He did say," he continued, as she turned to stare at him in surprise, "that girls who thought of nothing else than amusing themselves were such—and he scored the men as well!"

"Huh!" she exclaimed, nothing more. Presently: "Oh, what a cute little hat," as they stood looking at a shop window; "and it costs only fifteen dollars!"

"Aw, come on; neither of us are millionaires."

"But isn't it a little ducky—now isn't it?" she continued, in ecstasy. "Why, I can imagine Polly O'Leary looking at herself in the glass—a-wearing it!"

"A-wearin' o' the green!" he taunted. "For as far as you are concerned, that hat's as distant as the hills of Erin!"

"It is not," she said, very decidedly. "I'll buy it Monday!"

Peter felt incensed, for he could not persuade her to leave for at least five minutes. And even then she talked about it

when they were in an ice-cream parlor, and while he was seeing her home. Her last words were: "What a peachy-weechy hat!"

* * * * *

Sunday passed as usual. Peter visited a rich uncle who looked down on him, as did his two cousins, Belle and May, who knew how to dress and mix in higher society than he had ever aspired to. No proletariat for them. No, indeed! They were the kind of sensible girls that the man who had written that scathing booklet would have liked to meet.

Belle and May were twins who worked in the same office that he did, their father, his uncle Ned, having amassed a fortune selling furniture wholesale and retail. And Peter had worked for him for five years, though he had managed to stick at twenty dollars a week instead of having been promoted like others, only having himself to blame, as in reality he was a good salesman.

"I intend to lay some men off in three weeks' time," said Hall, crisply, as he peered over his paper at his nephew, after he had seated himself. "But I will raise the others, for they will have to do more work."

Peter crimsoned. "Guess I will be one of the first to get fired."

"The very first if you don't get busy!" snapped his uncle, flicking away an imaginary speck of dust from an immaculate crease in one trouser leg.

But a sudden resolve swept into Peter's mind that had laid dormant over night. "Well, I am not saying much," was his calm rejoinder, "but I intend to work like a wizard!"

"Mere talk!" scorned May, sarcastically.

"Very well, Miss Skeptic, I will show you that I am in earnest," Peter retorted, just as the Sunday mid-day dinner was announced, to which he did full justice.

"Belle, let us take a stroll," he suggested later on to his kindly little blonde cousin, who raised her dove-like eyes to his to see if he meant it, for never had he asked her before.

His uncle smiled less grimly as he stood watching them leaving later on. And Peter was expecting her to lecture him as she had done so often in the past, but she did no such thing. Nor did she suggest that they go to church; she took him to a special meeting in the Y. M. M. I. A., instead, and sang a hymn in such a subdued but golden-sweet voice that he wished it could have been a song service instead of finishing with the usual humdrum monologue.

But even this was not the kind that he had listened to as a boy, when, with well-brushed hair, he had battled to keep still. No, the man was interesting; positively so! He had been a young man himself—a regular good sort—a boy who had flirted

with his sister's friends until he had been dubbed "Unimpressible!"

Peter's mouth almost gaped as he sat listening to how he had gone in for all kinds of amusements before doing a little thinking. And even then he became more interested as the speaker deftly pointed out the effects of appearing in a coat of "worldly camouflage," as he termed it.

"He's an orator all right!" mused Peter, leaning forward to listen, like scores of others—men and women, boys and girls. Then he suddenly changed his mind, for his eyes began to smart; so he whispered to Belle to leave. But she sat listening in starry-eyed delight; so he had to try to sit it out:

From the age of seventeen until I was twenty-three, every kind of gaiety held me as fascinated as a flower doth a bee * * * I devitalized my life, keeping late, or rather, early hours. * * * The girls I kept company with could not be called 'home-makers,' nor did I think it mattered, as we treated life as if it were a pathway of rose petals. * * * I asked one if she could cook—another if she thought a small flat wouldn't be ideal—a third if she liked children, as she had several brothers and sisters at home, and my, oh, my—their answers set me thinking! * * * I turned over a new leaf after I lost my job and stuck to it through thick and thin. * * * Then one day I met a girl in a gingham gown who was talking to a toddling child, a chubby boy, and she sat on a seat nearby, oblivious of everyone but that kid. * * * Say, but her eyes shone; and her voice was the soft coo of a dove as she prattled to the youngster, and gathered chalice cups and daisies to place in his chubby hands.

I was feeling dejected, but something in my shabby clothes, and mournful face arrested her attention. First she smiled, then she toddled that baby over, and in an apologetic voice asked if she were intruding. * * * No, and somehow I told her a little of the past. * * * Well, said she, you go back to that father and put on a pair of overalls, and show you're a man. * * * I did so, starting in at the bottom where whirring belts and buzzing machines had always nauseated me, and it wasn't until after a month that he found me. * * * I was whistling over a planing machine. * * * I don't want to say much about how his arm went around me, or about that girl, or how we started meeting each other. * * * But I do want to say that we never went to any public dance halls together, or places of amusement where you would be ashamed to take a mother, sweetheart, or wife.

Twelve years ago * * * he said dreamily * * * father has gone up yonder, and mother has followed him * * * but I have a wife at home who is a Home-Maker * * * and—his face beamed—two little home-keepers!

Then he began to round off to an ending, and several of the audience pulled out their handkerchiefs, eyes grew dim, and with a long, clean bolt to the door—not that Peter meant to be irreverent—hat in hand, Peter made anything but a graceful though silent exit.

* * * * *

"What's your hurry?" asked a steward, when he had tiptoed through a swing door.

"I feel faint!" murmured Peter, and he looked the part—

that is, if syncopating people have beads of moisture on their foreheads that cluster so thickly that they meet and fall.

Only when outside did he really feel better. "So, that's the man who wrote that booklet," he mused intently. "He does not look a day over thirty, but he must be thirty-four! Some man! Hits right from the shoulder and does it in a kindly way, too! Wish Polly could have heard him!"

Then he drew himself up. "Guess I'll tell her; she is a good scout, a real girl is Poll! And—and—I guess I am more to blame than she is, but I will be careful where I take her after this!"

His musing was interrupted at this point by seeing a girl hurrying down the steps, her handkerchief hugged to her eyes—her graceful little figure heaving with anguish—and with a couple of long strides he was at her side—for the girl was his own Polly O'Leary!

II

"Two of us in the same boat, Polly. I mean—I—do not know what I mean!" he gasped, as he tried to slide his arm in hers."

"Leave me alone," she retorted, furiously; "you were sitting with another girl! I—I'd hate to tell you what I think of you!"

"Why," laughed Peter, "that's my cousin Belle."

The brunette eyed him furtively. "Sure?" she sobbed.

"Certain. There, Honey, dry your pretty eyes."

Polly stamped her foot as she peeped at him from very dewy eyes. "I wish I had left when I saw you go sliding down the aisle. Why, the man is a terror! The very idea of calling a girl a 'home-breaker'!"

"Well," said the diplomatic Peter—for the man's clean-cut face and sparkling eyes had appealed to him—"he did say so, but he said that all of us could be home-makers!"

The girl's lips twitched into a smile, her recent tears only making her gaze appear more starry, as he took her arm to hurry her away; for people were beginning to leave, and he did not wish his cousin to see them until they felt more cheery. Then he took her home to see her aunt whom he never had liked because she seemed so austere. He disliked her, too, because she had tried to stop Polly from going out with him when he tumbled six months before, but the girl would not hear of it, sticking to him like a Spartan, although he had never summoned up sufficient nerve to propose, his tongue acting like a rebel every time he had tried to speak.

Mrs. Betels seemed actually kind when she heard that they had been to hear Leeland, an entirely new aspect that caused

Peter to wonder. He wondered still more when she began to enthuse over a project that lay near to her heart—the home life of the American people—and her face relaxed into a smile when she heard that he had been saving eight to twelve dollars a week for the past five months, for he told her while her niece was upstairs. And that evening, for the first time in three years, he went with them to church.

“Polly,” said he, when she accompanied him to the gate, as he was leaving, “you are as sweet as the girl I read about in a magazine recently!”

“Pete!”

“You are! He called her a peach! He didn’t know what else to say—he—he—”

“And?” she breathed, peeping at him shyly.

“Aw, Polly, he told her then that—that—! Say, goodnight, dear! I must really be going—”

And go he did, hurrying up the street, not even turning until he was a block away, and only then to wave his hand, for the girl was still standing at the gate.

* * * * *

Peter felt too bashful to call for her until three days had elapsed. Then he met her walking near her home, and stepped back a pace to look her over, for her dress, gloves, hat, and handbag were green—a soft, springlike green—and she was wearing the fifteen-dollar hat she had so admired in the window.

“Hello, Poll!” he greeted. “You’re stunning! Stunning, I tell you!”

“Huh!” she replied dimpling. Together they rode in a street-car down town. On the way she began to talk about the booklet. “I believe he’s right,” she said soberly, “and he knows what he is talking about!”

Peter listened, well pleased, and entering a soda parlor a little later on, he duplicated her wish for a strawberry soda. But hardly had they been served before Polly gave him a nudge and whispered to him to look to the left. The man who had lectured so fluently was smiling at him.

Peter quickly looked away, then at his companion who was getting ready to leave at once—her cheeks a rosier pink than he had ever seen them—when the stranger raised his hat and came to their table.

“I believe that I’ve seen both of you before,” was his affable comment, extending a card as he offered a well kept hand to Peter.

“I guess so,” spluttered Peter. “What about it, Poll?”

His legs were beginning to shake, and the brunette kept a discreet silence. The orator, however, was not to be outdone;

he motioned to a lady and introduced her as his wife, his voice ringing with pride.

"She is a home-maker!" he whispered as they took their seats.

"Well, madam, I'm Polly O'Leary, and this boy is my sweetheart. His name is Peter Flynn," returned the brunette, in shy accents, being the first one to regain her equipoise.

"We are delighted to meet you!" cried the two in unison, as Peter picked up the two straws to resume the interrupted enjoyment of liquid refreshment.

"I certainly have to hand it to you for that booklet, and the way you preached," he commented presently when the ladies were conversing as if they had known each other before.

Leeland grinned. "I'm no preacher. I am simply so elated with the difference between now and the past that I have to talk!"

Peter sat cogitating: If ever a woman looked winsome, his wife did. And if ever a man seemed buoyant and charged with life, it was his new acquaintance; so he bent forward to whisper a few words. "You seem to be the kind of man who would not think a stranger presumptuous if he asked you for a favor," he hazarded.

"Certainly not. What is it?"

"Well, it is like this: my sweetheart knows very few people, and if your madam would pay her a visit some evening—why, she would do as much good as you with your lecture!"

Leeland's eyes gleamed. "She'll be glad to do so!"

"She won't preach, will she?"

Such a merry laugh escaped his lips when he heard this, that Peter felt his own twitching. "Say, that's a good joke," he cried, humorously. "Why, Nancy would not know where to begin, or how to end!" And he nearly doubled up in subdued merriment.

"Great!" retorted the Erinite, feeling much relieved. "Here is her 'phone number and address, and I'll be much obliged to you as well!"

So the bargain was sealed, and Peter felt happier than ever as he had a very warm corner in his heart for the orphan girl.

* * * * *

After saying goodbye to their new acquaintances, Peter and his fiancée went for a long street-car ride, which he enjoyed immensely, as the girl was brimming over with happiness.

"Mrs. Leeland is a fine woman, and she likes my hat!" she cried, in a low, happy voice. "She called it charming! And she promised to come and see me, although I am only a sales girl! Why, she's the youngest thing imaginable! She told me that she had been a mere nurse girl before getting married.

and that she has two children, a boy and a girl, and she said that I am to go to see them!" she added, while Peter was slowly trying to assimilate what she was saying.

"It seems to me," he said, eventually, "that two women can surely become intimate in five minutes."

"So can two men," was her indignant retort. "Why, you and her husband talked as much as we did. Yes, you did," she persisted, when Peter tried to get in a word, "and she felt sorry when she saw you go sliding down the aisle because she has a great heart. So I asked her to induce Mr. Leeland to call on you some evening, and she promised that he would!"

Peter sank limply into his seat before remembering that he was a good-natured man. But Polly had not finished. "Say," she whispered, "she has promised to give me cooking lessons, so that I can be a home-maker, myself!"

Her shy glance thrilled him. "Poll, you're a little"—he was going to say "dear," but he did not dare to—"little fool! But—"

"But—" she murmured, raising her sparkling eyes to his.

"I am mighty proud of you, Polly, even if you do spend fifteen dollars on a hat!"

"Is it not my own money?" flared his sweetheart.

"Sure thing. Shoo it away for all I care!"

Polly smiled demurely, and who could speak crossly to her at such times? Peter couldn't, so his huge hand engulfed hers. "Sorry!" he said quickly, summoning up courage to squeeze her taper fingers.

Once again came blissful Sunday, another and another, and May Hall became sarcastic over his increased sales.

"It won't last!" she sneered, in a cutting voice.

"Is that so? Well, I can do it again if it's appreciated!"

"You can—not!"

Peter drew himself up. "Well, I intend to, next month, for Digby Brothers, who have offered me thirty-five a week to begin with.

"Why not leave tomorrow?" was his uncle's acid comment.

Peter returned his gaze without flinching. "Because I thought I would do some studying in the evening, and see if I could keep away from running out to shows every night. And now that I can, I take your advice, sir!"

"Eh?" Hall gave him a piercing glance which Peter returned with a respectful grin. "Have you quit tippling—absolutely—and do you mean what you say?" he asked in a milder voice than usual.

"Yes, I have, seven months ago. And Polly wants me to work hard, so I will do so," he said dreamily, and once started he told them about her; also about her aunt, Mrs. Betels, who

had become very friendly of late; of Leeland and his wife, and that he had a small bank account.

* * * * *

Peter did not have to leave his uncle, nor did he receive thirty-five a week at first, but his pay-check kept rising as work had become a pleasure instead of a thing to be shunned or to be done any old way. And each week Polly saw him snuggling away fifteen and even twenty dollars in a bank.

She seemed to be blooming into more of a "peachy" girl than ever, and when in any doubt as to where to find her, he would grin and go over to the Leelands, for there would he find her playing with the two children, and either romping with them indoors, or out on the lawn—telling them stories of the clouds holding princesses, and angels, and painting them pictures from nature that made their eyes grow big with happiness, and his own smile became more expansive.

Mrs. Leeland invited him to stay to supper one Saturday evening, and her husband was so insistent that he gladly did so, little dreaming what a hearty appetite he had until seated at the table.

"Pardon me," he apologized, "but this meat pie is simply delicious. And these biscuits are the best I have had for some time!"

His hostess dimpled. "Of course they are; Polly is the culinary artist!"

"Pol-ly?" echoed the Irishman, eyeing his blushing sweetheart, who immediately lowered her head.

"Wait until you taste her apple dumplings, Flynn!" interposed Leeland, only to make him stare at him in astonishment.

"I—I—never thought she could even bake a po-ta-to!" spluttered Peter, feeling prouder of her than ever.

"Nor could I, until Mrs. Leeland showed me how!" admitted the girl, flashing her a grateful look before shaking her head as if to request her to say nothing more.

"Polly, you are a 'peach'!" exclaimed Peter, later on, catching her hand and holding it fast as he was seeing her home.

"I am not!"

And then she told him of a Home-Makers' campaign that was to be held in the Y. L. M. I. A. next week, asking him to be sure to take her to all the meetings, which he readily assented to. But when Monday came, and Mrs. Leeland left him seated near his uncle at a crowded gathering, taking Polly with her to the stage, he hardly knew what to think. Nor did he feel happy when, later on, she said that a friend who, like herself, was no speaker, wished to make some remarks; for with a few more words of introduction she turned to Polly, who rose to bow to the assembled audience.

"Sakes," muttered Peter, *sotto voce*. "She will make a fizzle of it, as sure as her name is O'Leary!" And cold chills seemed to run down his spine.

III

"Ladies, and gentlemen: I—I—" began Polly, before suddenly stricken with stage fright until she noticed her aunt and Mrs. Leeland smiling encouragement, which calmed her at once.

"I wish to say that I have the honor to belong to a band of over one thousand women who call themselves 'Home-Makers!' I mean by this that we realize two things: first, the sanctity of the home—and how hard it is to keep the men home in the evenings after dinner—or even to induce them to return to that, sometimes!"

"Great!" cried Peter forgetfully, "Keep it up Poll—" Then he tried to hide by sinking into his seat, but everyone seemed to be laughing or applauding, and paying no attention to him.

"Our aim is to make every meal more appetizing, and the home life attractive. Those of us who are married desire to offer our husbands more encouragement, to help them in business as well as helping them to spend the money so hardly earned at times. And those of us who have no such endearing charms"—here her eyes roved to Peter for the fraction of a second—"wish to make the home the place where brothers can bring their sweethearts to spend as cheery an evening as elsewhere. Mothers with sons—and sisters with brothers—arrived at this conclusion long ago. Everyone loves a lover!"

Cheers drowned her voice at this point, and as hearty as any were Peter's, whose feet no longer squirmed, for his pulse was beating a thrilling tattoo as he listened.

"And as such," she resumed, her cheeks flushed to a delicate pink, "pianos, victrolas, and family gatherings will be our great home allies. We have decided that smiles are better than sour looks, and that if a man wants to play games he can do so better where a wife's, a mother's, or sister's eyes can travel, than where chips and money, in secret, spell Home-Breaking!"

"Polly," thought Peter during an outburst of dignified hilarity, "you're some little talker, that you are!"

"There are some other things which we have decided to take up in our council meetings—such as what measures to adopt to suppress pernicious literature, theatrical acts that have the tendency to demoralize, cinemas that border on topics that, to say the least, are risqué, and dangerous, and we intend to ask the hearty co-operation of every man and woman in America to aid us by joining our membership!"

She took her seat. Leeland rose smiling, and when the applause had subsided he said:

"I have very little to add, for Miss O'Leary has appealed succinctly to your hearts. But I would say this, that every man and woman, boy and girl

over fifteen, particularly when of legal age, should strike as the blacksmith does, when the iron is hot. League yourselves as units here, write and tell your friends and ask them to read the pamphlets we intend to print, and make themselves into units all over the American Continent. Because—"

He paused to accentuate what he had to say:

"Because this is not one man's battle, nor is it the battle alone of the Latter-day Saints. No, it belongs to us individually! Look back at the French Revolution. Was it not aided by atheism and obscenities until bloodshed and starvation ran hand in hand? How about Rome of old? We have not come to such passes, you say. * * * No, and no tidal wave surged its giant crests in menace in a moment; it is but composed of trillions of drops of water that rush madly on in its devastating way!"

"The stars at night see tragedies that we do not dream of, but that we can avert by standing shoulder to shoulder. * * * Listen, friends, someone's boys or girls as dear to their parents as your own, lost—or ashamed to return because that home life was uncongenial, and they had to seek amusement elsewhere. All this might have been averted!

"Far from the plan of the Home-Makers' campaign be it to abolish recreations such as theaters, movies, concerts, skating rinks, and so on—but we do intend to see that such places are run in such a way that we won't have to be ashamed to listen to what we hear, or have cause to blush because of what we see.

"And with this in view we ask you to join our membership by contributing each month what you feel able to afford. Try not to let your subscriptions go under twenty-five or fifty cents. And be assured of this that only the necessary expenditures will be deducted from the funds, as our executives will be honorary, receiving no salaries whatever!"

"I thank you, one and all, on behalf of the council," he said in conclusion, mentioning some prominent names, before ushers went round with trays filled with cards for memberships.

And sign they did, almost to an individual, the council adopting the resolution to ask the churches and allied organizations to give the movement their support, before the meeting broke up into friendly handshakings with stranger and friends.

* * * * *

"So you are Polly O'Leary," said Hall with twinkling eyes, as he drew her aside after speaking to Mrs. Betels and the Leelands, and his manner was so hearty that Peter warmed to him more than ever as he stood gazing at them.

Presently he felt a hand steal into his arm, and on turning round he saw Mrs. Betels smiling at him.

"Suppose we sit down for a few moments," she suggested, drawing him to a seat a little away from the rest. Then her eyes began to search his in a way that made him feel perplexed and wonder if his hair was not parted aright, or if something else was the matter.

But it was nothing so silly, for in a low voice she told him after a few direct questions that her large house was lonely; that he was a foolish boy, a very foolish boy to think of renting a flat; that she would not hear of it; and that her niece was so

dear to her that she wished to see her—her—married before long.

Peter crimsoned to where his curly hair tried to lay back pompadour fashion, and because she was so friendly he gave her hand a squeeze that made her wince, causing him to become abject at once.

"I am sorry," he began, "but—but—she is as far above me as the stars!"

"Well, go star-picking, then," she smiled in return, no longer the grim, scathing woman she had appeared to be at first. Then: "Peter, if you do not make up your mind to say something soon, I will take Polly with me to help the Leelands to organize the Home-Makers' League! I will," she added, when he shuddered, "and if you do not live in the house with me—for you will have your own apartments now that Polly can manage things—I will ask you to look for a wife elsewhere!"

"But she won't give up the store; she likes the work too well!"

"Silly! Just as if she had to work there," remonstrated the aunt. "I only let her do so to learn business methods, as it will belong to her some day!"

Peter almost gaped. And he did so, actually, when his uncle called him over to tell him that he would be given charge of his largest furniture store down town.

"You will only get fifty a week until you can prove yourself competent, and you can have Belle to help you with the books and banking if you wish," he said facetiously, darting a glance from under his heavy eyebrows at the pert Polly.

Said she at once: "Mr. Hall, you do not know Peter as well as I do; he is one of your best men!" And, little gold nugget that she was, she laughed in his face when he tried to shake his head.

But that same evening, out in a garden scented with sleeping flowers, and under a canopy alight with stars and Diana, a golden orange, Peter at last found his voice.

"Acushla—Mavourneen—I know you're too good for me! You're like one of those twinkling lights above us—but I do care for you—I always did!" he said simply, and with great effort, as his huge fingers began to fumble in his vest pocket for a small plush box that held a ring with a single small diamond.

"Oh!" cried the girl in ecstasy, when she saw it. Again an "oh-o!" when he placed it on her third finger. And then she found her silvery voice. "Why did you not speak before?" she added shyly.

Peter answered something about being a boob, and that he ought to have spoken before to such a "peachy home-maker!" But only the stars, the balmy June breeze, and the humming in-

sects in that summery old garden heard the rest of their conversation.

* * * * *

And so we leave them together, but not the cause—for hearts still pulse with manliness and womanliness—and dwellers in mansions and cottages can but be the more edified by striving for the further uplift of humanity at large, for are we not all children, after all? True, some are a little more gray, a little more stooped than others, but all have their crosses to bear through life. Still, no matter how heavy may seem our particular burden—what if it seems galling and hard to bear? Not one of us can tread the winepress unaided as did the peerless Galilean—alone!

Chicago, Ill.



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ARRIVAL OF THE R-34 AT MINEOLA

Showing the captain's quarters. Soldiers holding the cumbersome craft in place as the anchors are being tied, July 6, 1919.

"Am I my Brother's Keeper?"

Ernest D. Partridge, B. S., Brigham Young University

The above question, which was given as a camouflaged answer by the first murderer, is one that looms up in the minds of Americans today. Should the capitalist become the protector of his brother, the laborer? Suppose the investor of millions should withdraw his money, and say, "I have enough to supply my every desired luxury for the remainder of my life. Why should I worry about the laboring man and his wage?" and by selfish inaction, should stop every industry. Or suppose the workman should say, "I will not work to increase the millions of the rich," and persist in his decision, what could the investor do, but "close up in his shell"? Or again, suppose the farmers should unite and refuse to raise food for others, how long could society go on? For the success of civilization, all these classes are absolutely necessary to each other; and if either should carry their threat to extremes, government control would be inevitable.

In the past, capitalists have had, seemingly, an uncontrollable appetite for more money; so men, women and children became the fuel with which they fed their engines of wealth production. On the other hand "agitators" and "walking delegates" have produced in the laboring class an unsatisfiable craving for higher wages. If they received \$6 for 8 hours work, why not demand \$8 for 6 hours work? and then \$10 for 5 hours work? etc. There is no end to their demands, but there certainly is a limit to the possibility of conceding to them. As this limit is approached the stress between the employer and the employed becomes greater and greater, until a rupture occurs. Results—strikes, fires, wrecks, murders, etc. Sad inequality has existed between the farmer and the salesman. One illustration will suffice. A farmer planted cucumbers. When harvesting was near, he approached a dealer to find a market. He considered the dealer's offer too low, and tried others only to find that the price had been "fixed" and he was forced to haul his crop two miles, take back every other day all unsold cucumbers, replacing them with fresh ones. The farmer received 5c per dozen for his crop. The dealer received 10c per dozen, making a clear profit of 100 percent in two days without any risk whatever. Certainly this was an unequal distribution of the profits.

It is earnestly to be hoped that some, or many, of these wrongs will soon be righted—"while the spirit moves." Ameri-

ca's stand in the world war was that of the "big brother," and we must make it apply at home as well as abroad. America is beginning to see, and certainly must act. The President's statement that we should do right because it *is* right—because it *is right*, surely indicates a wholesome tendency. Ministers, lecturers, and writers seem to be catching the spirit. A story in the *Saturday Evening Post* of March 22, entitled "Men Snatchers," which is well worth reading, though the title is far inferior to the ideal set forth, is an illustration of how the rich and the powerful may protect the poor and the weak without losing any of the excitement of the "chase."

Is the time at hand when power and influence are to be used only for the right? When newspapers and magazines cannot be "bought" for any unjust purpose? When a man, who has been elected to office by the people to represent them will not prostitute his right to vote on important questions in order to gain personal political advantage? In other words, is the time at hand when all men, great and small, rich and poor, will be thoroughly convinced that "I *am* my brother's keeper?" Or will the sentiment prevail which is exhibited by a "squib" recently published in the *Literary Digest*, which reads:

"No beer, No work,
No work, no pay,
No pay, no food,
Let us all starve together."

Provo, Utah

Funeral Hymn

She is not dead, but sleeping,
Whisper the angels low;
Hushed be the sounds of weeping,
She would have wished it so.
Sleeping—sleeping—whisper low!

She is not dead, but riseth
On wings of glad release—
Lift up your eyes, and follow
The path of perfect peace.
Follow—follow—perfect peace.

Susa Young Gates

The Future of the N. E. A.

By N. Alvin Pedersen

The National Education Association celebrated its birthday in Milwaukee, during the week of July 1, 1919. Some splendid things were said and done there. Yet one could not escape the impression that forces of disintegration are at work in the association, that will, if not checked, injure the organization. The educators of the United States can not afford to let this occur. Plans have been laid, to be sure, for the next session of the N. E. A., a year hence. An admirable educator has been elected president. Mrs. Preston, of Washington, is a capable woman; she is surrounded by a corps of efficient associate officers. On the surface the water is calm, but underneath are rocks that may split the N. E. A.

Shall men or women pilot the teachers' ship? This is one of the disturbing questions. Old-timers have viewed with some concern the gradual dwindling of the male contingent in the association. At present women dominate by sheer numbers and they stand strongly for representation in proportion to their numerical strength and in accord with the great work they are doing in the class room. While the men openly recognize women's great work with the pupils of the country, they feel, at the same time, that certain problems confront the N. E. A. which would be better met if men were in control. Of such masculine problems, one is that of getting through Congress, House Bill Number 7, which provides, among other things, for a secretary of education in the President's cabinet; corresponding, for instance, to our secretary of agriculture. There are other important and desirable plans of a similar nature.

This undercurrent of dissatisfaction with feminine dominance was not openly expressed on the convention floor at Milwaukee, but in hotel lobbies and in restaurants one frequently heard some man remark: "Well, if the women are going to swamp us in this way, I simply will not come to the N. E. A." Nor are the men coming in as large numbers as formerly. Instead, the superintendents' section, held in the winter, is increasingly becoming the men's N. E. A.; the summer session, the women's N. E. A. To the credit of Mrs. Preston, the president-elect, be it said that she refused to run for the office unless she could be assured of the support of the men. Will the influential women continue that precedent or will the question of

sex split the N. E. A.? The women of the organization have the power to say yes or no. The responsibility is also theirs.

Another source of disunity in the N. E. A. is the wide difference in the nature of the problems confronting educators from the various parts of the country. Each section is interested in getting light on its local difficulties. Therefore a state that has not a single crossroads rural school house is unwilling to send its delegates on a long, hot, dirty trip to a distant hot city in order that said delegation may listen to a thirty-minute paper on the problem of the rural school. Does not Mary Jones of Prairie View, Illinois, deserve as good a teacher as Sally Twelve-Story of Chicago? That question is vital to the school master of Illinois, but not to the teachers of Utah or Arizona. Nor are the teachers of New York excited by a paper on recent legislation in Texas for free text books, a condition enjoyed by New Yorkers for many years.

Unless the N. E. A. gets at this difficulty, the organization will break into fragments representing states of common interests. Already frequent mention is made of a Western Division. This would be unfortunate, for there are problems of education facing the whole nation that ought to be presented to the educators as a whole and discussed by them together. The problem, for instance, of developing a finer and more unified national patriotism is one that can well be laid before all the teachers of America assembled in mass. It seems possible to do this and at the same time divide the body into groups that would make local sectional discussions pertinent to the delegates. If the N. E. A. is to live as one body, this problem must be vigorously attacked.

Even more serious dangers threaten this great teachers' association. Radical educational theories were popular in the Milwaukee N. E. A. Reconstruction was the slogan of the convention. Our educational system must be reconstructed, was the cry. Very well. But in our zeal to get at a few deficiencies, let us not forget that in the main our schools have been all right. The war did, to be sure, reveal a degree of illiteracy of the extent of which we were ignorant; but the war also revealed that the product of our schools, the American soldier, was a magnificent product. This fact needs emphasis. We had builded even better than we knew. So that in our anxiety to dig new channels of education let us not dam the old ones which, as recent events have proved, carried the pure and undefiled waters of education. In this field, as in politics, we must broaden down slowly from precedent to precedents, as Tennyson aptly put it. If the N. E. A. would enjoy long life, it must travel a conservatively progressive road. One could wish the Milwaukee N. E. A. had emphasized this proposition: Let us hold fast in our schools to that which

has been proved good by the world crisis it has weathered. That which has stood the test must remain the foundation for all our building.

This radical impulse should not be taken too seriously, perhaps. It may simply have been the Yankee tendency to say, "Play ball" when we mean simply, play better ball, rather than an entirely new game. Yet the danger involved calls for at least a passing caution.

It remained for Professor Albert Feuillerat of France to take the sane educational stand of the convention in this particular regard. "We realize in France," said he, "that we must amend our educational system if we are to maintain that share in the world's affairs to which our part in the war entitles us. But we shall not lose sight, in our zeal for reform, of the old educational principles that enabled the French soldiers * * * to overcome the * * * spirit of the Hun. Rather than forego the culture that was driven into the French character by the study of the old humanities we would vote, in France, to be swept away by the materialistic hordes from beyond the Rhine. But holding fast to the old, we must now branch out in this direction and that from the main trunk." This statement was the distinguished Frenchman's warning to American radicalism in the National Education Association. No doubt the reminder will be sufficient.

But there was a form of radicalism which appeared at Milwaukee that looks dangerous for the N. E. A. In fact, Bolshevism reared a menacing head there. If true, this fact should alarm all the educators of America.

Margaret Haley of Chicago, as keen and clever a debater as ever took the floor, succeeded in preventing the reorganization of the N. E. A. upon a representative basis; *i. e.*, one representative to go to the convention for every one hundred teachers. The leading educators present thought, that such a plan would insure a better representation at the N. E. A. than has been the case, just as the representative system assures a stronger body in the halls of Congress than would prevail if every citizen of the United States had a right to go but no one in particular were sent. What kind of Congress should we have under such a condition? Would it be efficient? Now Margaret Haley blocked the N. E. A.'s effort to get on the representative basis. She won her point on the ground that reorganization was illegal in that the N. E. A. charter does not grant such power. Margaret Haley was right. The other side had blundered pitifully, for they ought to have informed themselves upon that point. Miss Haley did the N. E. A. a service by putting it right on the legality score.

But above the question of her being right in this particular,

looms the nasty fact that she had packed the hall with teachers from Chicago whom she brought to the convention hall on the eve of the N. E. A. business meeting. Wild-eyed Mary O'Reilly was one of them. She spoke a number of times; she disliked the word "class" and the word "representative;" she loves the words "mass" and "numbers." She wants nice educational problems determined by a rising vote. Margaret Haley had a goodly number of Mary O'Reillys with her. In addition one or two whiskered American educational Trotsky's rallied to her leadership. Margaret Haley led a dignified debate, but her Marys could not conceal their mobocratic animus. All could easily see, therefore, that underneath this apparently harmless legality victory was something sinister.

They were in reality fighting representative organization on the part of the N. E. A. They are antagonistic indeed to the whole representative idea. They recognize no class in education based on quality. They would have numbers rule. Mary O'Reilly would be just as potent in shaping educational policies as is the most highly trained person in the N. E. A. Mary O'Reilly would represent Mary O'Reilly in the convention.

Margaret Haley won for Mary in Milwaukee. The N. E. A. is not to be reorganized until a committee has had Congress put the legal right to do so into the N. E. A. charter. When that is done, what will happen?

If the course of the N. E. A. is to be determined by the count of heads this great organization is facing a serious crisis. For the Margaret Haleys of America will see to it that O'Reilly heads predominate if it may be done. Many persons think that Margaret's next step will be an attempt to affiliate the N. E. A. with the labor unions. Her own band of teachers already has its union number. Unless her career in the association be checked, that affiliation will be accomplished within the next few years. Whence she is headed now is perfectly clear. The final success of her propaganda would bring Bolshevism into the public schools of America, a consummation devoutly to be avoided.

We should not over-estimate the danger and get alarmed; neither should we ignore it and fail to act until the menace has become formidable, as it might easily do.

A class of young ministers, upon being sent from the seminary out into the field to preach, was given this final advice by the dean: "Take a strong stand against evil. See to it that you do the devil some definite damage." That duty is now upon the shoulders of the conservative educators of America. The devil of Bolshevism must be chained. The struggle will be, for one place, in the N. E. A. of the near future. If the devil wins, the N. E. A. and America will be in a dilemma.

Mission Leaders

By Edward H. Anderson

John Miner Knight

Among the strong men who have recently been selected and set apart as mission presidents is John Miner Knight, who succeeds President John L. Herrick of the Western States mission. He was set apart to the labor by President Heber J. Grant on July 16, 1919.

Elder John Miner Knight is a son of John Allen Knight, a well-known patriarch and leader in the Church for many years, and Isora M. Atwood, his wife. He was born in Salt Lake City, Utah, on September 14, 1871, and educated in the public schools of this city, and in the Latter-day Saints University.



JOHN M. KNIGHT

President of the Western States Mission, with headquarters at Denver

Aside from his secular and religious training received in these schools, he was engaged for many years, ever since he was fourteen years of age, in the Mutual Improvement Association work. He is credited with having formed the first Junior class in the Church in the Eleventh ward, Salt Lake City. He was also a diligent member of the ward Sabbath school, and passed faithfully through all the grades of the priesthood, from deacon to elder, he being ordained to the latter office in 1893. In 1895 he was ordained a seventy and became a member of the council of the Eighth quorum of seventy, in 1903.

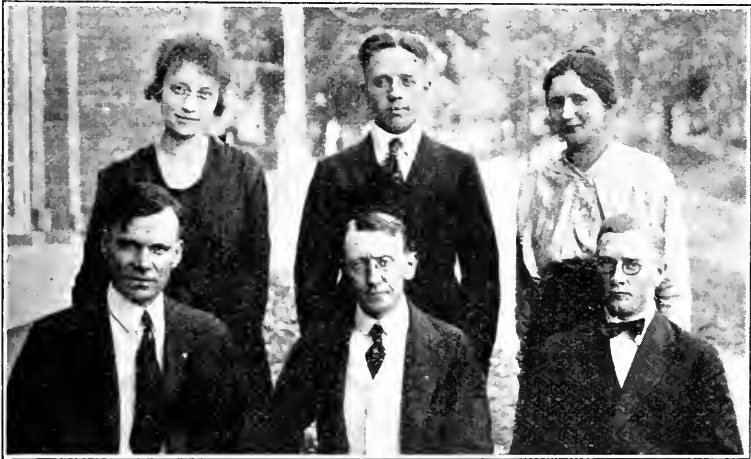
When the Ensign stake of Zion was organized, he was chosen a high priest, on the first of April, 1904, and on the same day set apart as second counselor to President Richard W. Young of the Ensign stake of Zion. Later he was chosen and set apart as first counselor to President Young, on November 17, 1916, which position he held at the time of his new appointment.

He filled a mission in the Central States, in 1895-1898, being president of the Arkansas conference seven months, and secretary of the mission

for seventeen months. In all these various offices and positions which he has held in the Church, he has proved a faithful, diligent, and careful worker, having a true love of his fellowmen to such an extent that he has thousands of friends among the people with whom he has come in contact. President Charles W. Penrose, in a sermon recently delivered at the funeral services of Elder Knight's father, called him "our brave boy, John M. Knight, who is going forth on his mission, to fight for the Lord, in the struggle of truth against error, and light against darkness."

We are certain that the Saints of the Western States mission, as well as the people who are destined to hear through him the message which the Latter-day Saints have to deliver to the world, will welcome this good man as successor to President John L. Herrick who has so faithfully and well conducted the affairs of the mission in the past number of years.

Elder Knight was married to Florence R. Cornell, on December 21, 1893, and they have a family of ten children, eight of whom are living. Thousands of friends will wish them the blessings and success that are sure to come to those who have labored as diligently in the cause of the Church as Elder Knight and his family have.



OFFICE FORCE, WESTERN STATES MISSION

At the dedication of the new chapel at Denver, and the release of President Herrick and Mission Secretary J. A. Marley. Left to right, standing: Isa Sumson, mission clerk; W. F. Mallory, retiring bookkeeper; Amy Hansen, mission stenographer... Front row: J. A. Marley, mission secretary; John L. Herrick, retiring mission president; J. H. McGavin, bookkeeper.

Joseph E. Robinson

The retiring president of the California mission, was born at Pinto, Washington county, Utah, November 26, 1867. His father was Richard T. Robinson. His beloved mother, Mary Kate Eldridge Robinson, died when he was in his infancy, and he was reared by his maternal grandparents, Joseph and Eliza Eldridge. His paternal grandfather, Edward Robinson, of American Fork, is said to have been the first railroad conductor in England, having run a train from Manchester to Liverpool, in September, 1829. His

grandmother, Mary Smith Robinson, died at Nauvoo, and the family came to Utah in 1849.

Joseph Eldridge, in whose truly beautiful home Elder Joseph E. Robinson spent his childhood days, was a musician, a poet, and artist. At Santa Clara, whither he was called by President Brigham Young, he organized a little choir, with the aid of his gifted daughters, and this organization became noted as the best juvenile choir in the then territory. The same com-

pliment was paid by President Brigham Young and Elder Erastus Snow to the choir later organized at Pinto.



JOSEPH E. ROBINSON

Retiring President of the California Mission

his grandmother passed away, he moved to Kanab and there he resided ten years before he was called as a missionary to California.

As a boy, Elder Joseph E. Robinson had excellent preliminary training for the mission field. At the age of 12, he became secretary of the Primary Association. He also served as secretary of the Sunday School and Y. M. M. I. A., over which organizations he later presided. At fifteen years of age, he became chorister of the Pinto choir, and he conducted another choir at Kanab.

After having lived at Kanab a year, he married Miss Minnie Ann Knell, of Pinto, who has borne him two sons and two daughters. The oldest son, Joseph Knell, has filled the position of secretary of the Central States mission. He is at present in the aviation service, at San Diego, employed by the government. The son born in the mission field died when six years old.

Elder Robinson has also filled important civil offices. While at Kanab, he was clerk, councilman, secretary of the school board, etc. He has been assistant postmaster, representative in the State Legislature, and a member

Elder Joseph E. Robinson received his early impressions amid such surroundings. From his father, he inherited the practical traits so characteristic of him; and of his grandfather he learned to love the sublime and beautiful in nature, in music, and the arts generally. He was brought up to observe strictly the Sabbath, and to attend to his prayers and other religious obligations. Brother Robinson says that during his younger years he used to long for the day when he should get outside his narrow confines and try the world at large, but he stayed at home until he was twenty-two years of age, because filial duty made it a sacred obligation to him to remain where he had been so tenderly reared. When

of the Constitutional Convention. In the Church, he has held the offices of assistant stake superintendent of Sunday schools and alternate high councilor, and, finally, president of the California mission, for eighteen years. Elder Robinson, though still a young man, as age now is counted, has had a busy, useful, and successful career.

He and his talented family have done a good work in building up the California mission—comprising California, Nevada, and Arizona barring the organized stakes in Arizona, and the wards in east-central Nevada included in the Weber stake—and he leaves it in a most promising condition. It has grown during his administration from 600 members to 5,000. It has one ward and fifteen branches, presided over by local elders; and four branches presided over by traveling elders. Many organizations of auxiliary associations are found. Buildings and real estate are now valued at over \$100,000, whereas nineteen years ago there was practically no property in the mission. The mission has been self-sustaining for its current needs but has been aided largely by the Trustee-in-Trust in the erection of its buildings.

President Robinson, in his farewell to the Saints, recently published in *Liahona, the Elders Journal*, summarizes his labors in these words:

"The faith, integrity and love of the people have been wondrously evidenced by the increase of tithes during the past three years of more than 100 per cent, which is a splendid assurance that they will carry on the work of the Lord to a full fruition under the able direction of President Joseph W. McMurrin, who comes to the field so richly laden with experience, wisdom, knowledge and love of the truth. * * *

"Many rich experiences have been ours. We have seen miracles and healings under the hands of the priesthood, when men have been called back from the very jaws of death; the dumb have been made to speak, the deaf to hear, the paralytic to arise and walk; the discouraged have been encouraged, the despondent filled with cheer; the fearful made courageous; the weak given strength; the froward have been recalled and the wicked reclaimed from their evil ways; the mourner has been comforted and the dead appropriately buried. The name of God has been acclaimed upon the highways and byways of country, town and city, and his holy Name revered in the sacrament of the Lord's Supper in close communion with the Saints. In earthquake and fire, and the destruction of a city, in the expatriation of 4,000 people from our sister republic on the south, we have seen the wondrous hand of God made manifest in securing the lives and properties of his people, and know, with Peter, that there is none else to whom we may go in such dread hours of trial and need. God has magnified us beyond our deserts and given inspiration and wisdom exceeding our experience and knowledge. Praised be his name forever!"

A Memory

No songster of the blooming grove
In floating cadence clear and free
Can e'er this heart to rapture move
Like one fond, cherished melody!

So pure no fate can change nor mar,
Or hide its inner charm from me,—
Bright waves of joy that float afar,
This heaven-guarded memory!

Minnie Iverson Hodapp

Regulate Amusements from a General Committee*

By Joseph S. Peery

Chesterfield said, "The boy falls in pursuit of pleasure when not properly directed." It is my duty and your duty to look after the play of our children.

However, what is everybody's business is nobody's business. An urgent need is uniformity in the regulation of our Church amusements. The leaders of the people have been wise in building amusement halls, the young people will have amusements, and if they are not provided with one kind of amusement they will take another.

What is now needed, in my opinion, is a General Church Board of Amusements, consisting of experts who will meet weekly and discuss these vital problems affecting the young people. Then they should organize Stake and Ward Amusement Committees, and all work together on the same general plan. Uniformity is badly needed. One ward may regulate its dances properly, but the next ward may have slack, or no, supervision.

The problem is most difficult, but must be met. Delays are dangerous. The more we postpone it, the more difficult it will become. It is the biggest question confronting us. The young people are creatures of circumstances. They do what they see others do.

If carelessly I sit by and go to sleep while my neighbor's grown children are falling into the pit, what assurance have I that my children, when grown, will not fall into this same pit?

We organize in other things and work together to carry out instructions emanating from a head. Why not in amusements? That is the most vital thing affecting the young people, because it is what they are doing.

Lucifer's brightest forces are organized and arrayed against the youth of Zion, striking them in their amusements. Is it not high time that the Lord's forces awake to the real issues, organize and work under a central head, for the protection and direction of our young people in their pleasures?

*Attention is called to the fact that such a general committee already exists, and that strenuous efforts have been made to organize in each stake and ward like committees to take charge of all amusements and recreations. The general committee is composed of representative men and women from the General Boards of the Auxiliary organizations, and the stake and ward committees are composed of men and women, the most skilful to be found, and appointed by presidents of stakes and bishops of wards to take charge of all public social activities and recreations. How is the plan working in your stake? See *Era*, Vol. 20, April, 1917, pp. 548-554, for plan of organization.—*Editors.*

The First Commandment

By C. L. Olsen, M. D.

In Three Parts—Part I

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.”

It is safe to say that at the present time there is not a theme more delicate to handle, a subject more dreaded to approach, a topic more ingeniously evaded, a question more flippantly answered, than that embodied in the above quotation from Holy Writ. There is possibly no subject of like importance which is being approached so warily, treated so cautiously, hedged about with such guarded expressions, or on the whole which is handled more gingerly both in the pulpit and in the press, than the one under consideration. Why? Because we—saints and sinners—have reached a stage of so-called civilization, when one feeling impelled to touch upon this important matter shall actually hesitate. Yet, in the words of Wesley:

“Shall I, for fear of feeble man,
The spirit’s course in me restrain?
Awed by a mortal’s frown, shall I
Conceal the word of God most high?
Shall I, to soothe th’ unholy throng,
Soften Thy truths and smooth my tongue?
What then is he whose scorn I dread,
Whose wrath or hate makes me afraid?
A man; an heir of death, a slave
To sin; a bubble on the wave.”

No, indeed; one need not apologize for denouncing from the pulpit or in print, yea, loud and long, anything and everything and the teachings of anybody calculated to mislead the unwary, to set at naught the word of God, or in the least degree to thwart his purposes.

“Be fruitful, and multiply, and replenish the earth.” These are the words of God Almighty. They amount to a direct command. It is, moreover, his first commandment to mortals. It was preceded by a blessing and uttered as a specific injunction, *not* as a word of counsel, to our first parents; and it has never been changed, modified nor abrogated; but is in full force and just as binding today upon the posterity of Adam and Eve as it was when first given to man. Neither the ingenuity of man nor

the machinations of the evil one can change this truth. While it may be technically correct to refer to this injunction of the Almighty as a commandment, it is in reality more; it is an irrevocable law. Any commandment coming from God Almighty becomes at once the law upon the subject. Emanating from such a source, it is perfect, and being perfect it is irrevocable, and this because it is in absolute harmony with the premises upon which it rests.

History bears us out in the statement that from time immemorial to the present day, man has in various ways and by divers means endeavored to circumvent the purposes of the Almighty, as regards obedience to this commandment, this universal law. But wo unto the man or woman who becomes a law unto himself. Onan, that selfish, calculating creature, tried it—and it cost him his life for, “the thing which he did displeased the Lord, wherefore he slew him.” (Gen. 38:8, 9, 10.) Plain words, these. Read the three verses. No soft pedal here; no *sotto voce*; nothing *sub rosa*; no camouflage, either. The command, the purpose, the refusal, the intention, the act and the result are plainly set forth. The Lord will not be mocked.

Many there be, even in our own day, who forfeit their lives for tampering with or disobeying this very law, the law of generation. We may not wickedly consign our children to the fiery embrace of Moloch, the idol of brass, or literally worship at his altar; so we may not be directly concerned about the death penalty imposed upon those among former-day Israel who were guilty of this grave sin. But we may be sure that, if that great lawgiver, Moses, led the children of Israel today, he would have occasion for warning them of “the wrath to come,” for their worshiping at the shrine of the ungodly, following their pattern, either in shrinking entirely from assuming the responsibilities of parenthood by not marrying; or if married, by deliberately preventing conception; or, by scheming and careful planning to so limit the number of children to be born to them, that life may be one continual round of pleasure, or at least that labor and toil, trial and earthly afflictions may thereby be reduced to a minimum.

Many there be, even among Latter-day Saints, who, having themselves accepted the up-to-date dictum of “society” and so-called civilization, eagerly seize every opportunity to inform others, the newly married, for instance, what a boon it is, especially to the woman, to be able to “intelligently” so order her life that she shall not become anybody’s slave, nor even a human incubator! This language may sound both harsh and unpolished; but it is accurate. And the writer’s experience places him in a position to know something along this line. Parents who have chosen what to them appears the better part, namely,

to receive to their bosom—and that with thankful hearts—the spirits, perhaps a great many, which God in his wisdom has seen fit to send to them, are pointed to as being way below these would-be reformers, in intelligence, in morals and in everything else that makes men truly great. Large families, it is argued, might be proper for the pilgrims, the early pioneers, and even dagos, today, but for educated men and women of the present generation, the thought, even, is shocking! Large families are often referred to as “broods” and “litters.” And plenty there be right among us who either by actual practice or by “intelligent” acquiescence approve of all this. Can it be possible? the uninitiated will ask. It is more than possible—it is a fact. And “facts are stubborn things.”

To be sure, such practices, such doctrines, are no part of true religion. They originated in the minds of wicked people. But once their proponents have obtained a hearing, the propaganda is sure to gain adherents. Otherwise, such expressions as these could never fall from woman's lips: “I don't propose to bear children for the barons of industry to lord over.” “I don't want my shape spoiled to please any man.” “If I don't have any children, I don't miss them.” “I don't want to see everlasting drudgery; I want some pleasure in life,” etc. Neither could any man (save the mark!) be little enough to confess his inability to provide for a wife; or, having one, continually whine about family expenses and early in his married life declare in favor of few children, or what is worse, no children at all! Such men and women, in addition to the numerous self-styled “reformers” of home life, and self-constituted dispensers of domestic bliss, eagerly embrace anything calculated to help render nugatory the first divine commandment: “Be fruitful, and multiply and replenish the earth.” To them, ingeniously worded expostulations, cunning arguments, clever reasoning, sympathetic harangues and apparently well-meant advice, outweigh any and every other consideration. To them, the numerous devices invented and sold in the open market as “French articles,” “sanitary,” contrivances, “hygienic” helps, “disease-preventing appliances,” etc., are hailed as saviors in disguise. To them, the man and woman who will not avail himself or herself of such “helps” is considered as poor and benighted individuals, groping in ignorance of the “better way,” known to the world. But may God grant that such ignorance may increase; or, rather, that a knowledge of the true condition existing may be so diffused among all right-thinking people, that those who publicly or in private preach, practice or otherwise promulgate such abominable doctrines as herein alluded to, shall stand exposed as enemies of both God and man!

Baby's Eyes

Do ever you look into Baby's eyes

In his earliest days of life?

I do, and I find there the greatest prize

In this work-a-day world of strife.

'Tis there I see innocence, love and grace,

And a calmness and peace serene,

Suggesting a halo about his face

That elsewhere is but rarely seen.

How oft have we sought for the pure in heart,

How oft have we sought for love,

For love that is perfect in every part,

That is drawn from the realms above!

Oh, ye mothers of babies, how blest are ye,

And ye fathers of children, too.

Look into the eyes of your babies and see

Such love that is pure and true.

Canst wonder at all, that the Savior took

In his arms such a little child?

Canst picture a moment, his tender look

When ye list to his words so mild:

"Except ye become as this dear, sweet thing,

In no wise can ye enter in,

My kingdom is such that ye cannot bring

There the semblance of strife or sin"?

And children, who come from that land above

To this work-a-day world of strife,

Bring with them each one such a wealth of love,

And a glimpse of their former life.

There's absence of sorrow, distrust and fear,

There's a sense of such calm and rest

When clasped to your bosom are children dear,

With their flossy heads on your breast!

I'll tell you the reason why this is so,

And I joy in the glorious truth,

It fills all my soul with a tender glow

And the spirit of joyful youth:

The children have come from those realms of light

Where the Truth is their noblest prize,

Whose innocent rays of the purest white

Are reflected in Baby's eyes.

Sydney, Australia.

Henry C. de Witt.

Axes to Grind

By Ezra J. Poulsen

Most people have heard the old story of the man who had an axe to grind. Naturally, they have sympathized with the small boy, who, instead of going to school, laid down his books, and cheerfully turned the heavy grindstone. The work was hard, but he was happy; for the gentleman was amiable and flattering. Poor little boy, what must have been his feelings when the task was done, and his big hero gruffly ordered him to move on?

Yet his reward, without excusing the man's perfidy, was a just one. It was the reward of stepping off into a by-path when the broad highway of duty was directly in front.

The man with an axe to grind typifies the individual, who seeks, above everything else, to satisfy his own personal desires. Such a person is often amiable, and well-appearing. He may take an active part in community affairs, and will even boost for co-operative enterprises; yet in all he does there is a characteristic manipulation of things in his own favor.

In the past it has been customary for individuals and nations alike to be much occupied by this favorite activity, "axe grinding," at other people's expense. The principle has been expansion, accumulation, for self aggrandizement. It is not difficult to see the effect of this greed permeating the whole panorama of history, the final result being the terrible experience through which the world has just passed.

Today, as we begin to build upon the ashes left by the war, it is to be wondered how far we will construct upon old principles that have been the cause of our downfall, and how far we will seize the new, the unimpeded, the ideal. No doubt the small boy, who was gulled into turning the grindstone, until he was late for school, proceeded on his way in a thoughtful mood; and we can readily imagine him making a firm resolve not to be so easily taken in next time. A similar resolve is at present appropriate for the whole of humanity.

In the great work of reconstruction, we must learn to co-operate as never before; and successful co-operation must eliminate the big "I," or at least subject it to the common good. It was unrestrained individualism that prompted the man to use deception to get his axe ground; the same kind of individualism prompts thousands to win the little points of life by

hook or crook. But it must be intelligent co-operation, not individual exploitation, by which the good things of tomorrow will be obtained.

If the builders of the future would be successful, they must find their first task in suppressing the remnants of the axe grinding clan, which is a monstrosity, born of the human instinct, acquisitiveness. The task may not be an easy one, for the hosts of special privilege are still mobilized for fight, but the outcome is certain, as the momentum of civilization will not be checked. If there are still those who fail to see the value of altruism, they will be individuals who are trying to get more than they give, who expect to reap without sowing.

Already the hum of the wheels of reconstruction can be heard; the strong and courageous are beginning to work the new era; and their watchword is co-operation. Lest there be foolish virgins who would be caught in, or attempt, the wiles of the man with an axe to grind, let it be remembered that all must work, and all must rise or fall together. Every man is his brother's keeper, else why did the Master so long ago teach universal brotherhood?

Garden City, Utah

Victory

There's a dazzling Victory they call Success,
 And it borrows the sun's red glare,
 And heroes of chance in their strange ways press
 To a stand on the proud heights there,
 And many are victors and carry the day,
 And many are they who must fall by the way.

Some ride into triumph in purple array,
 Mid pageantry trophied and strong,
 With homage reviewing and paving the way,
 The whole of the journey along,
 Who scorning the turmoil and rabble and din,
 Would tell us that victory is easy to win.

Some dash on their way after laurel and fame,
 Who smilingly boast as they go,
 That no pinnacle there is too lofty an aim
 For the arrow their wielding can throw;
 Who soar for a plaudit and fling for a cost,
 And lo! in the caverns the arrow is lost!

Some plod through the furrows of crater and shell,
 Who harrowed and driven and pressed,
 Toil on with the legions who never excel,
 Nor the ranks that "Go over the crest,"
 Who sleep with the lilies at setting of sun,
 And dream of the victory the heroes have won.

Mesa, Arizona

Bertha A. Kleinman

Y. M. M. I. A. Fundamentals

A Restatement of the Aims, Purposes, and Plans of the Young Men's Mutual Improvement Associations

A committee of the General Board was appointed some months ago to consider the aims, purposes, and working plans of the Y. M. M. I. A. Their labor of many weeks resulted in the following recommendations which were carefully discussed and later unanimously adopted by the Board as here presented. The general and specific recommendations suggest interesting details that will prove effective guides. All officers and workers are requested to make a careful study of them:

GENERAL RECOMMENDATIONS

PREAMBLE

First. In order that we may secure greater efficiency and definiteness in M. I. A. work, we recommend that the aim of the Y. M. M. I. A. as a Church organization be stated briefly and clearly.

Second. Since young men can be reached most effectively through the medium of the activities of life, we recommend that the aim be so formulated as to make it possible for the Y. M. M. I. A. to direct its efforts along any one or all of the following principal activities of man:

1. Worship.
2. Service.
3. Work and recreation.

The Aim of the Y. M. M. I. A.

Third. Recognizing the fact that President Brigham Young, under divine inspiration, understood thoroughly the mission of the M. I. A., we recommend furthermore that the statement of the aim of the Y. M. M. I. A. epitomize his instructions to the men upon whom he placed the responsibility of beginning and organizing the great M. I. A. work.

Fourth. We recommend that the general aim of the Y. M. M. I. A. be stated as follows:

The aim of the Y. M. M. I. A. is to assist every young man to complete living on the foundation of faith in God and his great latter-day work.

Complete living on the foundation of faith in God and his great latter-day work, means living in perfect harmony with the established standards of the restored gospel of Jesus Christ,

- A. In relation to God.
- B. In relation to one's fellowmen.
- C. In relation to oneself.

Fifth. In explanation of the aim we submit the following excerpt and brief definition from the instructions of President Brigham Young.

Concerning the general purpose and mission of the M. I. A., President Young said: "Mutual improvement of the youth; establishment of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of the hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science

of life." * * * "Let the consideration of these truths and principles be the groundwork and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let their members build all useful knowledge, by which they may be useful in the establishment of his kingdom. Each member will find that happiness in this world mainly depends on the work he does and the way in which he does it."

Sixth. Such complete living may be attained through correlated development along three lines of endeavor:

Aim to be Attained Through Three Lines of Endeavor

I. Making use of every opportunity to learn and to do what the Father requires of his children.

II. Making use of every opportunity to live rightly in relation to one's fellowmen.

III. Making use of every opportunity for self-improvement.

Classification of the Three Lines

Seventh. The activities and responsibilities of life may be classified under the three lines of endeavor as follows:

I. *Making use of every opportunity to learn and to do what the Father requires of his children.*

Theme: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A. In learning and maintaining right relations to God.

B. In learning and maintaining right relations to the gospel.

C. In learning and maintaining right relations to Church duties and Church activities.

II. *Making use of every opportunity to live rightly in relation to one's fellowmen.*

Theme: "Thou shalt love thy neighbor as thyself."

A. In the home and family life.

B. In the community life.

C. In the political life.

D. In the vocational life.

E. In the Church life.

III. *Making use of every opportunity for self-improvement.*

Theme: "The glory of God is intelligence." "It is impossible for a man to be saved in ignorance." "Truth is knowledge of things as they are, and as they were, and as they are to come."

A. In correct living.

B. In life's work.

C. In expressional activities.

Practical, Timely, Graded Programs Based on Faith in God

Eighth. We recommend that in working out practically a program for M. I. A. work, subjects and activities shall be chosen from the chief activities, associations, and responsibilities of man, as indicated in the outline above; further, that these subjects and activities shall be practical, timely, vital to the full development of young men, and carefully graded and adapted to arouse interest in the several departments for which the subjects and activities are especially prepared.

Ninth. We recommend that in preparing the program of subjects and activities, the ideal contained in the words, "on the foundation of faith in God and his great latter-day work," shall be woven into every lesson and activity, and shall be made the motivating force of them, so that the aim of Y. M. M. I. A. work shall be attained, and the young men shall be

brought more nearly to a right adjustment in their relations to God, to society, and to themselves.

Tenth. We recommend that this general plan be adopted to become effective at the opening of the M. I. A. season 1919-1920.

We feel assured that such a course as this, if persistently and intelligently followed, will make of every boy a man who lives completely as a Latter-day Saint, firmly established on the foundation of faith in God and his great latter-day work.

SPECIFIC RECOMMENDATIONS

For the successful operation of the plan herewith submitted, your committee begs leave further to report the following details of department organization, grading, methods, administration, organization, standards, and so forth.

The M. I. A. Work Year

First. We recommend that the M. I. A. year be divided into two periods: 1st, the winter session of six months; and, 2nd, the summer session of six months; the winter session to begin on the first Tuesday or Sunday after the October general conference, the summer session to begin on the first Tuesday or Sunday after the April general conference.

Four Departments Named

Second. We recommend that there be established in the Y. M. M. I. A. four departments, the first providing a course of two years, the second one of four years, the third one of four years, and the fourth a course to be conducted jointly with the Y. L. M. I. A. without limit of years.

Third. We recommend that these departments be graded as far as consistent on the basis of ages, the first to be open to young men 12 and 13; the second to be open to young men 14, 15, 16 and 17; the third, to be open to young men 18 and upward, and the fourth to be open to young men and women 21 and upward.

Fourth. We recommend that these departments be named as follows: 1st, the Junior department; 2nd, the Advanced Junior department; 3rd, the Senior department; 4th, the Advanced Senior department.

Studies and Manuals for these Four Departments

Fifth. We recommend that the Department Committees select for the various departments subjects of life interest, as follows:

Junior Department (ages 12 and 13)—Activities and interests of the latter years of boyhood.

Scout-craft.

Indoor and outdoor life.

Work and play.

Stories of men of character and high ideals.

Stories of science, of invention, and of achievement, etc.

Foundation. Faith in God and standards of proper conduct.

Advanced Junior Department (ages 14, 15, 16, 17), Activities and obligations of the early years of young manhood.

Advanced scout-craft.

Self-improvement, physical or intellectual (under spiritual guidance).

Introductory vocational guidance (through stories and study).

Studies in science and nature (on the foundation of faith in God).

Characters and epochs derived from the standard Church works, etc.

Foundation. Faith in God and standards of cleanliness in body, in act, in word, and in thought.

Senior Department age 18 upward), Activities and responsibilities of the latter years of young manhood.

Family associations.

Community relationships.

Public service.

Economics.

Vocational guidance.

The Church as a social institution.

Modern science as related to the Gospel.

The law of Achievement as related to the Gospel.

The standard Church works, etc.

Foundation. Faith in God; and standards of individual responsibilities.

Advanced Senior Department (ages 21 upward), Activities, interests, obligations and responsibilities of manhood and womanhood.

Specific subjects elective.

Foundation. Faith in God and other standards of eternal values.

Sixth. We recommend that a manual be prepared for each year for each department, as the course progress; when desirable manuals may be made to rotate. When necessary, the manuals should be revised or new manuals should be prepared.

Activities of the Y. M. M. I. A.

Seventh. We recommend further that to make the Y. M. M. I. A. a directive influence in the lives of young men, general Y. M. M. I. A. standards be prepared for each department, and that the young men be aided and checked in their daily lives by these standards.

Eighth. We recommend that the Y. M. M. I. A. endeavor to develop and direct the personal, social, and religious activities of its members, and that, in order to do so, it plan for and outline such activities as these:

Preliminary programs	Vocational and industrial aids
Open evenings	Scout-craft
Reading course	Recreation and amusements
Drama	Social activities
Debating	Physical activities, etc.
Contests	

Ninth. We recommend that, when found desirable by the General Board, the Y. M. M. I. A. may affiliate with and co-operate with other worthy organizations.

Tenth. We recommend that stake conventions of M. I. A. be held at least once a year, and that where convenient and desirable, these conventions may be held in groups of two or more stakes.

Eleventh. We recommend that a general M. I. A. conference be held annually.

Recommendations for Supervising Boards

Twelfth. We recommend that there be prepared for the Y. M. M. I. A. suitable handbooks for officers and for members.

Thirteenth. We recommend that practical and effective plans be prepared and put into operation (a) for the adequate financing of the Y. M. M. I. A., (b) for the permanent and liberal maintenance of our official organ, the *Improvement Era*.

Fourteenth. We recommend that the General Board establish such offices and appoint such officers as may be found necessary to carry out efficiently the plan herewith submitted.

Fifteenth. We recommend that the duties of the officers of the Y. M. M. I. A. shall be clearly defined.

Sixteenth. We recommend that the General Board be organized into committees necessary to the successful accomplishment of the work of the Y. M. M. I. A., that the duties of these committees be defined and that like committees be organized in the stakes and wards.

Seventeenth. We recommend that committees be so organized that two or more new members may be appointed to each committee each year, in the place of two or more members who may be transferred to other committees.

Eighteenth. We recommend that all standing committees meet regularly and as often as may be necessary.

Nineteenth. We recommend that in all cases committees shall make written reports of their activities to the General Board.

Twentieth. We recommend that a regular and definite order of business conforming to the plan herewith be followed for the regular meetings of the General Board.

Twenty-one. We recommend that to increase the efficiency of the Y. M. M. I. A. the plan herewith submitted be made subject to constant supervision and emendation, and that it shall not be allowed to go on for more than five years in any one period without thorough revision.

Conclusion

It should become possible for the Y. M. M. I. A., by developing and following the details of the plan herewith submitted, to become the greatest young men's club in the world, without losing any of its ethical and religious virtues, to help young men to live completely as Latter-day Saints, immovably fixed on the foundation of faith in God and his great latter-day work, and thus to secure for every young man a perfect adjustment in his relation to God, to his fellowmen, and to himself.

Respectfully submitted.—Approved March 5, 1919.

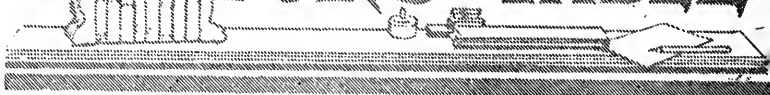
Y. M. M. I. A. General Board Committees and Chairmen

1. Administration and Standards—Superintendent Anthony W. Ivins.
2. Organization and Membership—Preston D. Richards.
3. Finance and Publication—Claude Richards.
4. Junior Department—Briant S. Hinckley.
5. Senior Department—Osborne J. P. Widtsoe.
6. Advanced Senior Department and Conventions and Conferences (Joint)—George H. Brimhall, Lucy Grant Cannon, Ruth May Fox.
7. Social and Summer Work (Joint)—Roscoe W. Eardley, Ruth May Fox.
8. Reading Course and M. I. A. Special Activities (Joint)—Oscar A. Kirkham, Jane B. Anderson, Mary E. Connelly.

An Enterprising Quorum of Seventy

The 171st Quorum of Seventy, of the Third and Eighth wards, Liberty stake, are to be commended for their splendid enterprise in furnishing the room where they meet every Sunday morning for class exercises, with real up-to-date furnishings. They have a Seventy's working library consisting of the standard Church works, with a commodious book-case. Recently they have furnished their room with a first class rug, serviceable chairs, beautiful art pictures and mottoes, to make their surroundings comfortable and home-like during their study hour. Not only this, they have made splendid head-way in looking after their membership, temporally and spiritually, visiting them frequently, encouraging them in their duties, looking after their physical welfare, blessing the sick and comforting the needy, besides providing funds to keep a seventy in the mission field, and otherwise aiding their members and looking after their loved ones at home. The names of the first council are: John S. Perkins, Niels Sandberg, Jr., Peter Geertsen, William Edward Pugh, Avisson Hoskisson, Le Roy Chamberlain.

EDITORS TABLE



Home

"The Pilgrim Fathers found an empty America. Unless children be born in America, she will become empty again;" are the significant sentences uttered by Philip Whitwell Wilson, an American correspondent of the *London Daily News*, in an article recently published in the *New York Independent*, entitled, "Count the Baby-Carriages to Tell the Fortune of a Nation's Future." He maintains further, that the backbone of the United States is the American family of the third and fourth generations. No one realized this fact more clearly than Theodore Roosevelt, who was one of America's strongest advocates for a higher birthrate. Hitherto, immigrants into America, have included a fair proportion of English speaking people, which recruits have sustained the Anglo-Saxon stock.

He then points out that a great change has come over the English nation, and goes on to show that the population of England is stationary. During the year 1918, there was 662,773 births, and 611,991 deaths. While the birth-rate in England in 1908 was 26.7 per thousand, it had already fallen, by the year 1913, to 24.11; and in 1917, it was only 17.8 per thousand; while in the year, 1918, the excess of births over deaths amounted to only 50,782. He then goes on to say that, "if the whole of this excess should migrate to America, it would take nearly twenty years to add one million from England and Wales to the American population."

Speaking of the war, he points out that a country with a low birthrate, France, was attacked by a country with a high birthrate, Germany, and had to be defended and saved by other countries with a higher birthrate. He warns England, by a significant reference to the Admiralty Arch in London, where he says there appeared, just before the war, one of the most terrible yet prophetic statues ever sculptured. It was a woman seated and holding in her arms a cannon instead of a child. "You have there the munition girl. If Europe is to survive, she must remove the cannon and replace the babe."

Furthermore, this war has taught the Anglo-Saxon the strength of Japan, China, and India, because it has displayed the weakness of the Anglo-Saxon. In Japan, the population increases by 750,000 a year, approximately. Compare that with

the figure of 60,000 for England and Wales, and a negligible number for France! Japan must have room, for she is suffering from what, in the west of Ireland, they call agrarian congestion. Japan has 59,000,000 people living in only 147,000 square miles, whereas, in the United States, there are 110,000,000 people for 3,000,000 square miles; in Canada, 8,500,000 people living on 3,500,000 square miles; and in Mexico, our neighboring trouble-state, there are 15,000,000 people living in 767,000 square miles. For Japan, it means that the farms are becoming too small to support the families even allowing for the intensive cultivation applied by terraces to every hillside.

The race having virility and babes, will conquer the world. The emigration to occupy America's broad millions of acres, will be drawn from the nation which is most crowded. If the Anglo-Saxon race is to persist, with England in her present condition, the Americans must have children and must look after the American family of the third and fourth generation which, let us determine, shall be the backbone of the United States. As matters stand today, this country may expect many millions of immigrants, and in the course of fifty years, her population may have risen to 200,000,000. Will that population be from Japan and China and other similar races, or will they be of the white race and native born whites of America?

It is clear that what concerns our country today, as a great nation in the making, is the character of the ingredients from which we must draw our human material. Why not have American children to inhabit free and glorious America! It is said that one-half of the American people now reside in cities, and if the race is to be sustained, the cities must be built so as to make motherhood tolerable. Mr. Wilson further states:

"I am told that the largest families are to be found among the Irish, Poles, and Jews. In this respect, if in few others, the Hebrew and the Catholic faith agree, and all honor to those religions for emphasizing the elemental simplicities of domestic and national life. But Protestantism has also a great part to play in the development of the new world, and the situation is something of a challenge to Protestantism. We have to choose between the family tie and the elaborate, brilliant, and, in the main, innocent pleasures of a highly artificial civilization, the population of which, one-half at least, now resides in cities."

Mr. Wilson states that before he left England for America, he sold his furniture which had been purchased many years before, but for which he realized as much as, and often more than, he paid for it in the first instance. There was, however, one exception, the baby-carriage, which before the war had been purchased by him at a special bargain for \$35. It was in good condition, but it sold now for \$2.50. "Apparently," he philosophizes, "there were no babies to fill it."

Motherhood must be made to flourish, it must be recognized as an important occupation and as well organized as any other industry. The mother should have her time off, and should not be compelled to do all the drudgery of the home, in cooking, washing, and providing three or four meals a day for the whole family, and be expected, at the same time, to train her children, and to carry on the work of motherhood. He points out that communities and institutional kitchens, nurseries, and playgrounds may be provided as helps to the home, and concludes:

"We must learn to live in communities, each bearing the other's burdens, and so fulfilling the law of Him who was the friend of little children. If we take these economic steps, and supplement them by a fresh realization of the beauty of child life, we shall check the selfish tendency of each generation to live for its own pleasure."

The Latter-day Saints generally are settled in ideal communities, and have been noted long for their love of children. "Utah's best crop," for years and years, was her children. It is now. They are the strength of Israel, the power of the past, the glory of the now and the future. The Church of Jesus Christ of Latter-day Saints has constantly encouraged the family as the unit and foundation of society. Our homes, our organizations, the Church itself, and every tendency, have encouraged children. Not only their birth into the world, but their proper care and their education; and our people by their family and public associations have made ample provision for the character development of their children, and their training in the principles of the gospel of Jesus Christ, which lie at the foundation of home, happiness, and joy in the world.

But even among the Latter-day Saints, selfishness, love of money and pleasure, the theatre, the movies, the opera-house, the club, the hotel, the apartment house, and the automobile, are beginning to militate against the nursery and the home.

It is well that the Latter-day Saints should take warning from France, England, and our own country, and vividly impress upon their minds that if they expect to be strong as a unit in this land of ours, and to hold their own with the nation, and with the yellow and the black race, in order that the white races may predominate and ultimately people and inhabit North America, the Zion of our God, it must be done on the principle of continued encouragement for motherhood and the home! It can never be done on the principle of birth control.

As a people, we have every facility for rearing large families, and for caring and providing for them by co-operation in labor, economic affairs, in educational opportunities and in moral and spiritual advancement and training. Thus we should be able to continue to maintain the splendid reputation that we

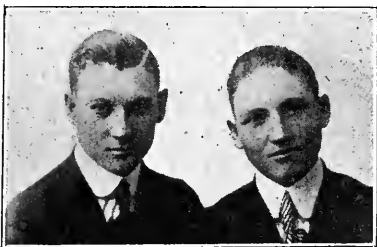
have justly earned as a people of large families, clean and pure, physically perfect, spiritually well developed,—the intellectual peers of any people upon the earth. But there is a grave problem ahead which must be solved. Luxury, wealth, personal pleasure, selfishness, and indifference for the future, are formidable foes arrayed against children and the home. The enemy will be met and overcome. But the battle is on; let us not minimize the serious situation, nor the strength of the adversary.

In this connection, we call attention to the splendid discussions on "Home-Building," "A Man More Precious than Gold;" the story of "Two Home-Makers," and the articles on "The First Commandment," and "Victory;" the poem "Baby's Eyes," and other themes bearing on the subject, in this number of the *Improvement Era*.—A.

Messages from the Missions

Great Need of More Elders

Elder R. W. Hunsaker, Manaia Taranki, New Zealand, writes June 13: "There are at the present time, four elders laboring in the New Zealand mission, and one in the South African mission, all from the Ellwood ward, in the Bear River stake of Zion, a ward consisting of about three hundred souls. The need of elders throughout the world to proclaim the everlasting gospel, is found to be very great and especially at the present time. We think Ellwood is doing her share. You may be assured we appreciate the *Era*. Elders, left to right: Raymond W. Hunsaker, Donald L. Hunsaker, Tremonton, Utah."



First Conference of the New Canadian Mission

"Sister Bessie Whitaker has arrived. She went out in the country last Thursday night and rendered music to the delight of a splendid audience of strangers who came out to hear the elders," writes President Nephi Jensen, from Toronto, Canada, August 5. Further, he says:

"We made our debut in Toronto, Sunday, July 20. On that day we held the first conference of the Canadian mission. The evening meeting was held in His Majesty's Theatre which is located within two blocks of the financial center of this city. The meeting had been advertised in one of the largest papers, and a splendid audience greeted us. It was very inspiring to hear the Saints in their hearty spirit sing the songs of Zion within a block of the commercial hub of this part of Canada. Although it was a real warm and sultry night we held the audience for an hour and a half, and even then they were loth to leave. A number of elders of the Re-or-

ganized church who have been deserted here by their noted leader, Bishop R. C. Evans, came forward and expressed pleasure in what they had heard, and assured us of their intention to come again. I am deeply impressed with the immensity of the field before us. There is a whole world here to conquer for Christ. In a number of localities there are openings where elders could do effective work, but we have no elders to send. The harvest is truly great but the laborers are few.

"Accept my hearty wishes for continued success in your noble work."—*Nephi Jensen.*

The "Era" a Missionary Aid

Elder Irven Christensen writing from Decatur, Illinois, under date of July 24, says: "Until recently the following missionaries were laboring in Decatur, Illinois, of the South Illinois conference. Northern States mission:

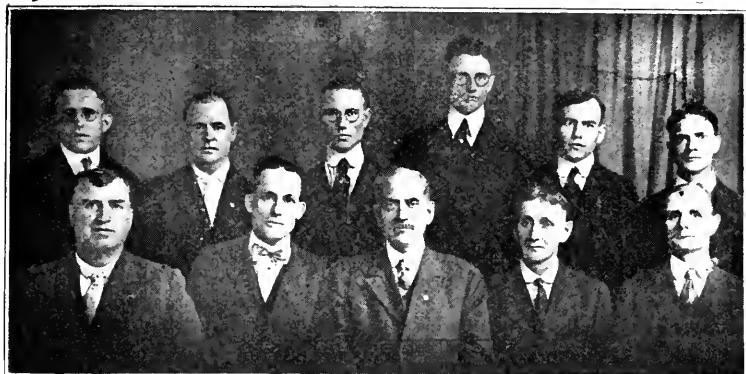
standing, Adrian Coleman, Magrath, Alta., Canada; sitting, M. M. Larson, Safford, Ariz.; Irven Christensen, Shelley, Idaho; Heber C. Kunz, Bern, Idaho. The spicy and instructive articles in the *Era* are great aids in holding the interest of friends and investigators to whom we loan the magazine. Having thus gained their interest we have been able to explain the gospel truths to many. Rest assured that we will heartily support the *Era*. With prayers for the continued growth and advancement of this noble work, I am yours in the gospel,—*Irven Christensen.*"



Local Missionaries

E. K. Hanks, writing from Bloomington, Illinois, July 14, says: "Conditions in the Indianapolis branch, Southern Indiana conference, are rapidly improving by virtue of the Priesthood which the local brethren hold, and because of their unity and humility in the work, there can only be rapid advancement and many blessings ahead. A more united and

hard-working class of men, it would be hard to find. They work all day in shops, as policemen, or in other work, and when night comes, you find them at their duty in spiritual things. They act as watchmen upon the land to warn the people that the kingdom of God is at hand. In their visits and attendance at meetings, they feel refreshed, though tired with their day's work. Through these efforts, they have gained many testimonies which, when given, gladden the souls of men. Cottage and street meetings go on just the same, notwithstanding the regular traveling elders may be absent, the local brethren showing the true Spirit that comes from the Lord. The photograph of these brethren is the first that they have ever taken; they are worthy and true laborers: left to right, back row: Alva B. Jackson, Randolph, Utah; Lee M. Cadby, treasurer Indianapolis branch; Dean C. Goodsell, Logan; E. K. Hanks,



Grover, Utah; L. B. Farnsworth, N. M.; Ralph Greeson, Secy. priesthood meetings. Front, local elders: Charles Orme; Lewis W. Jones, first counselor in branch presidency; John S. Thomas, branch president; Tell Cunningham, second counselor; C. W. Hodge."

A Great Feast at Dedication of Church Building

John L. McCullough, writing from Papette, Tahiti, June 17, 1919, says: "I am sending under separate cover a picture of the new L. D. S. meetinghouse recently erected on the island of Hikureu, Society Islands.



L. D. S. Chapel in Hikureu

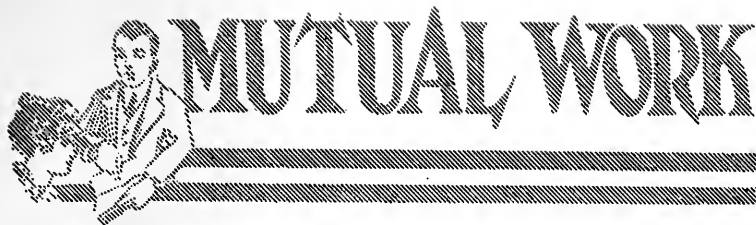
It is one of the finest buildings of the entire Society group. The Elders did most of the labor in its construction, which reduced the cost to about \$6,000. Hikureu is an atoll, or low coral reef island. The spire of the church looms above the cocoanut trees, and is the first thing to be seen by an approaching vessel. This chapel was built to replace the one destroyed by the cyclone of 1906. It was dedicated November 8, 1918, President Ernest Rossiter offering the dedicatory prayer. Three days of spirited meetings were held, which were attended by almost the entire population of the island. The dedication took place during the diving season, consequently the entire group was represented there, both natives and Europeans. For the three days' feasting that followed, five tons of fruit and vegetables were brought from Tahiti, a distance of 500 miles. Besides this, there was 30 pigs, 8 turtles, 500 loaves of bread, 1500 cocoanuts, and a boat load of fish.



"Elders laboring in the Tahitian Mission: Left to right, standing: Andrew K. Steadman, Mammoth; Grant L. Benson, Grantsville; John L. McCullough, Salt Lake City; William H. Orton, released, North Ogden; sitting: John D. Monk, released, Cowley, Wyoming; President Ernest C. Rossiter, and Sister Venus R. Rossiter, Salt Lake City."

Work in Hawaii Interesting

President E. Wesley Smith, of the Hawaiian Mission, writes under date of August 4; "My work here is becoming interesting, and the people are loyal and willing to do all in their power to assist me. It will take me sometime, however, to acquaint myself with all the conditions of the mission. The elders appreciate the *Era* and we will endeavor to furnish you with interesting items pertaining to our work in this sunny land. I am pleased to send you enclosed two subscriptions, and earnestly hope ere long to send you some more."



Prophecies and Promises of the Lord As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Senior M. I. A. Classes, 1919-20

LESSON I—INTRODUCTORY.

The membership and activities of this class must not be permitted to interfere with those of the Senior classes.

One of the chief aims of this division of our M. I. A. work will ever be to open a field of investigation for adult M. I. A. workers, wherein they can find material for thought and conversation of an "up-stair" or a higher type.

The work for this year will be a consideration of the Prophecies and Promises of the Lord as recorded in the Doctrine and Covenants.

The general aim of this year's work will be to establish fortification against any invasion of faith, by doubt concerning the divinity of the mission of Joseph Smith, as a prophet, seer, revelator of the living God; to show that the Church established by the Lord through Joseph Smith can not fail; and that the faithful members of the Church have the Lord's word of honor as to their salvation, or rising above all their enemies. Each lesson will consider one or more prophecies and promises concerning some specific phase of Latter-day Saint life.

Some Suggestions to Class Leaders

Add to initial enrollment by public invitation and personal solicitation. Optimistically introduce each lesson in its turn. Make assignments for investigation and answering of questions. Call for individual reports of assignments; it is always discouraging to the student to have his preparation slighted or forgotten by the class leader.

Class leaders should answer only such questions as the class fails to answer.

Keep discussion above the plane of disputations. Make courtesy the complement of all criticism.

Encourage the habit of agreeably disagreeing.

Make of each recitation a pedagogical picnic, where each one brings his portion, feasts and goes away hungry.

Considerately remember justified absentees.

Keep the chief point or aim of the lesson illuminated.

Some Suggestions to Students

Study each prophecy and promise with a view to getting a clear idea: (a) as to what the prophecy or promise is; (b) as to the time and place of making the prophecy and promise; (c) as to the conditions connected with the giving of the prophecy and promise; (d) as to whom the prophecy or promise was given; (e) as to the purpose of making the prophecy or promise; (f) as to the value of the prophecy or promise; (g) as to any supplemental matter that may be related to the prophecy or promise.

While it is important, when practicable, to follow those seven headings,

in a study of Prophecy and Promise, the order may be varied, and other headings may be added.

The memorizing of prophecy and promise will be of intrinsic value. It will furnish valuable memory exercise and add gems to your mind's content, thus equipping for Church service at home and abroad.

The scriptural contest between Christ and Satan is illustrative of the value of one's mind being a ready reference as to prophecy and promise.

In answering questions self review is of vital importance. Get the question clearly in mind, give some thought to your answer and, if practicable, state the question to some other and submit your answer.

Co-operation in study adds the social element, but better study alone than study with one on whom you are constantly depending.

Remember that the value of your opinion depends on the facts and experiences that lie behind the opinion.

In the class consistently insist that you have your share of the time, and observe the golden rule in regard to class mates.

The Course of Eighteen Lessons

Lesson I, Introductory.

Lesson II, Acquaintance with the Book.

Lesson III, The Lord's Preface or Call of Attention.

Lesson IV, Humility the Only Safeguard Against Humiliation.

Lesson V, The Glory of Gospel Messenger Service.

Lesson VI, Keeping Up Correspondence with the Lord.

Lesson VII, The Day for Spiritual Activity.

Lesson VIII, The Weekly Covenant.

Lesson IX, Review.

Lesson X, Investing with the Lord.

Lesson XI, The Lower the Law the Less the Liberty, The Higher the Law the Greater the Liberty.

Lesson XII, Physical Salvation.

Lesson XIII, Increase of Intelligence.

Lesson XIV, Crisis Conflicts.

Lesson XV, Eternal Domesticity, I.

Lesson XVI, Eternal Domesticity, II.

Lesson XVII, Dominating versus Domineering.

Lesson XVIII, Review.

Questions and Problems

1. What is the general aim of the Advanced Senior Course?
2. Why is this course especially adapted to young married people?
3. Discuss the proposition: A class may be made signally successful with six members.
4. Why should the class leader answer only such questions as members are unable to answer?
5. What is meant by the habit of agreeably disagreeing?
6. Name the seven suggestive steps for study.
7. Discuss the proposition: Memorizing gems makes for mental alertness.
8. What are the advantages of submitting our conclusions to others for consideration?
9. What are the characteristics of "up-stair," or higher, conversation?
10. Wherein is a prophecy or a promise the Lord's word of honor?

LESSON II.—AN ACQUAINTANCE WITH THE BOOK

1. What is the *Doctrine and Covenants*?

2. When and by whom was the first edition of the book compiled?

"At a general assembly held in Kirtland, August 7, 1835, the Book of *Doctrine and Covenants* was presented to the Church for its acceptance.

A committee, consisting of Joseph Smith, Sidney Rigdon, Oliver Cowdery, F. G. Williams, (appointed in a general assembly September 24, 1834,) had previously been engaged in gathering and arranging the revelations and doctrines previously given, in a book, which now by unanimous vote, was approved and accepted as a law and rule of faith and practice to the Church."—Jenson's *Historical Record*, Vol. 6, p. 423.

3. When was the first edition issued?

"Some of the early revelations, first published in the Book of Commandments, in 1833, were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers."—Note by Roberts, *History of the Church*, vol. 1, p. 173.

4. The book is divided into three parts, give the names of each part?

5. Distinguish between a doctrine and a covenant. Compare the title of the book with the title of the second part of the book.

6. Into how many sections is part two divided?

7. How many sections are there in part three?

8. With what document does the volume close?

9. When were the seven lectures on faith, comprising the first part of the book, prepared?

"During the month of January, 1835, Joseph was engaged in the school of the elders, and preparing lectures on theology for publication."—Jenson's *Record*, vol. 6, p. 48.

10. With what document does the volume close? Ten evidences of the following classes of revelations, prophecies and promises:

a. To all the world.

b. To the Church.

c. To individuals.

11. What unconditional promise is made concerning the prophecies and promises of the *Doctrine and Covenants*?—Sec. 1:7-38. Commit paragraph 37 to memory.

Find a conditional promise in Sec. 67.

12. Which paragraph in Sec. 1, makes the neglect of the *Doctrine and Covenants* a direct disregard of the Lord's request?

Discuss the following: The possibility of a failure in any of the promises and prophecies in the *Doctrine and Covenants* may be consistently challenged, in the face of the fact that not one of them has yet failed.

What promise is made in Sec. 1, paragraph 38, concerning the relationship between the Almighty and his agents on earth?

Discuss the unfailingness of the prophecies and promises in the *Doctrine and Covenants* in the light of the evidences of the literal fulfilment of promises made in Sec. 2, the first revelation contained in the first compilation. See *House of the Lord*, by Talmage; also, Report, by President Heber J. Grant, made in June Conference, 1919.

What great purpose was behind the giving of the revelation contained in the *Doctrine and Covenants*, Sec. 1, paragraph 17?

What is the purpose and value of the testimony and challenge of the Lord, recorded in Sec. 67, paragraphs 1-9 inclusive?

Who accepted the challenge to write a revelation, and how did he succeed?

"After the foregoing was received, William E. McLellin as the wisest man, in his own estimation, having more learning than sense, endeavored to write one of the least of the Lord's revelations, but failed: it was an awful responsibility to write in the name of the Lord."—*History of the Church*, Vol. 1, page 226.

To what ethical test did the Lord submit the revelations of the *Doctrine and Covenants*? (Sec. 68:8.)

Wherein are the doctrines of eternal progress and continuous revelation exemplified in the production of the book of *Doctrine and Covenants*?

LESSON III.—THE LORD'S PREFACE OR CALL OF ATTENTION

The revelation contained in Sec. 1 is declared by the Lord in paragraph 6 to be his preface to his book of Covenants and Commandments.

It is an authoritative call of attention.

It is a declaration of fundamental principles.

It is an array of righteous accusations.

Finally, it is a divine recognition of all revelations at the time it was given, and of all subsequent ones which might be added by the authority of the priesthood.

For the time and place and conditions under which this revelation was given the student is referred to Roberts' note in *History of the Church*, Vol. I, page 222.

"This special conference at Hiram, on November 1st, should receive larger notice. The number of copies in the edition of the Book of Commandments to be printed was considered; and the decision reached that ten thousand should be published. The conference lasted two days. In the afternoon of the first day of the conference, according to the minutes of the meeting, the preface to the Book of Commandments was "received by inspiration."—*History of the Church*, Vol. I, page 222.

The scope of its address is remarkably wide, and while its purposes are many and mighty, its chief aim is to introduce and affirm as a compilation, the collection of revelations known as the Covenants and Commandments: to establish by divine declaration the genuineness and importance of the collection of revelations known as the Covenants and Commandments, and to redeclare the infallibility of the direct word of the Lord or the word of his authorized agents.

As to its value, the preface is a call of attention to all the world that a new book of messages from God to man is to be presented to the world. It publishes a prospectus of the contents of the new volume, and it pleads with the seekers of salvation to search for truth in the new compilation of divine commandments.

Interest in the lesson will be intensified, and knowledge of it increased, by careful reading of the Church history references given.

The vital part of the entire lesson is the indispensability of the study of the revelations of the Lord to a complete Latter-day Saint life.

Questions and Problems

1. What is the meaning of the word preface?
 2. Discuss the proposition: The *Doctrine and Covenants* has the sole distinction of having a preface of direct divine authority.
 3. Show a parallelism between the introduction by the Father of the Son in the sacred grove and the giving by the Lord of the preface to his book.
 4. When and where was this preface given?
 5. What were the conditions calling for the preface?
 6. To whom is the preface a call?
 7. State three evident purposes of the preface?
 8. Wherein is the value of the Covenants and Commandments measured by the preface?
 9. In the light of recent events, what prophecy in the preface is of immeasurable value as proof of the divinity of Joseph Smith as a prophet?
- Relate the circumstances connected with the giving of the preface at Hiram, Portage county, Ohio, Nov. 1, 1831.

Ask it at Your Monthly Meeting

Have the representatives from your stake, who were in attendance at the late M. I. A. June Conference, complied with the wishes of the General Board and made a report to you as stake officers, of the proceedings of the conference? We trust that the spirit manifested at the various sessions has been communicated to the officers of your stake, and that you are carrying into effect the instructions there given. It is very important that the spirit and inspiration of the conference should be imparted as far as possible to all our workers.

Scoring on the Slogan

This subject demands special attention now. The slogan for this year is: "We stand for spiritual growth through attendance at sacrament meetings." This should be advertised with all the vigor at your command. The scoring for attendance (one point for each M. I. A. member) at fast meetings will be counted from the first Sunday following the June conference, and provision for keeping record of the number attending these meetings should be made. The points scored should be reported at the first meeting in October. Attendance at Sunday school where the sacrament is administered does not count.

The Campaign for 100,000 Membership

The Y. M. M. I. A. should have at least 10% of the Church population for each ward in each stake enrolled as members; and the Y. L. M. I. A. should have an equal enrollment. As one means of attaining this end, attention is called to the circular of July 3 in the *August Era*, in relation to making a survey of the wards of your stake. When this is completed it will form a foundation for a campaign to secure active members of your associations. An intensive campaign should be planned for the opening of the associations in October, which should be completed by January 1, 1920. Please notify the general office as soon as you have gone "over the top," which means enrolled an active attendance of 10% of your ward population.

Endorse the M. I. A. Slogans

Michael Mauss, of Murray, Utah, writes: "I hail with delight and accept with all my heart, the slogans adopted by the Y. M. M. I. A. during the past five years, and say amen to the one proposed for 1919. Might I suggest that the next one to be presented shall read; 'We stand for State and National abolition of Tobacco, and pledge our hearty support to a movement to bring about such results by means of education and legislation.' In my opinion, it would be to the everlasting honor and glory of the Y. M. M. I. A. to set the pace in Utah, in waging a fight against this terrible evil which is making shipwreck physically, morally, intellectually, and spiritually of many of its users. Count on me for support for such an undertaking."

His letter is endorsed by Eugene Miller, president of the Cottonwood stake, who says: "The Presidency of the Cottonwood stake and the High Council, heartily endorse this suggestion."

Junior Department Work

Under problem 2, Convention Program: "Report of Survey of Junior Boys of the Stake, with Suggestions for Overcoming Delinquencies—Stake Chairman, Junior Department," the stake chairman of the Junior Com-

mittee will be prepared to report: 1. Number of boys in the stake between the ages of 12 to 14, 14 to 16, 16 to 18. 2. The number who are active in Scout work or M. I. A. work. 3. Number active in priesthood work. 4. The number who observe the Sabbath day. 5. The number who use tobacco in any form.

In each case where there are delinquencies, submit a workable plan to overcome the delinquencies.

The information for this report should be obtained through the ward chairman of the Junior Department, and compiled and presented by the stake chairman. It will require considerable work to obtain this information, but the information is of the utmost importance to the stake and ward officers who aim to do effective work in this department.

Membership Campaign

The intensive membership campaign should commence not later than October 1, and should be completed not later than October 31. The work for membership, however, should continue until January 1, 1920, when the membership report should be mailed to the general office. The aim is to secure in each ward an active membership in the Young Men's association equal to not less than ten per cent of the Later-day Saint population of the ward, and as many more than this number as possible. By active members is meant enrolled members who are actually attending and taking part in the association work. This, we believe, is not a difficult task, and can be accomplished with a little systematic and earnest effort. Immediately after October 31, a list of the active members should be forwarded to the general office in Salt Lake City, and a duplicate copy to the stake board.

We are recommending a system of M. I. A. missionary work which should be commenced at once and is to be entirely a local M. I. A. missionary work, young men to be called by the bishop to labor for a definite period in his own ward in the interest of the young people of the ward. Many wards have already commenced this work and as results are reported to the general committee the information will be compiled and forwarded to all the wards in the Church. Thus we hope that a practical plan for local M. I. A. missionary work will develop from the actual experiences of the wards that are carrying on the work. We solicit suggestions, your earnest co-operation and full reports of your efforts in this the most important of M. I. A. work.

In giving definite instructions on how to do this work the General Board suggest the following very simple but definite plan:

When—The work should be commenced immediately.

By Whom—By the ward Organization and Membership Committee.

What to do First—Call on the bishopric and select at least six ward M. I. A. missionaries. Have them called and set apart by the bishopric to act for one year. The Organization and Membership committee (with member of the stake committee, if possible) should call the ward missionaries together as soon as set apart and in co-operation with the bishopric should give instructions and supervise their work, and should hold from one to four meetings each month receiving reports and giving instructions assisted by the ward and stake authorities (both M. I. A. and Priesthood).

Duties of the Local Y. M. M. I. A. Membership Missionaries

1. See that the instructions are carried out regarding the required lists of names for membership and missionary work.

2. Plan and commence a definite effort to carry out our slogan: "*We Stand for Spiritual Growth Through Attendance at Sacrament Meetings.*" Keep a record of this work and its results.

3. Plan for the *Intensive Campaign for 50,000 Active Membership* during October, as already announced. Take advantage of advertising, house to house canvass, the opening evening, public announcements, etc.

4. *Most Important of all.* Be humble and earnest; pray for the missionary spirit, and let your special effort be to carry out, under spiritual guidance, the aim of our work: "*To assist every young man to complete living on the foundation of faith in God and his great latter-day work.*" Get into personal contact with young men wherever and whenever possible, and keep the above aim constantly before you in your conversation and association with them.

5. Much detail might be suggested in the way of dividing the ward into districts for pairs of missionaries to labor together, spending Sundays, unoccupied afternoons, and evenings, in the work, inviting other brethren to assist you, laboring with the parents and friends of boys, taking advantage of the Scout movement, and every other possible means of carrying on your work.

Y. M. M. I. A. Calendar—1919-1920

For Junior, Advanced Junior, Senior and Advanced Senior Classes

Where associations meet on

Tuesday Evenings:

October:

7. Opening Social

14. Lesson 1

21. Lesson 2

28. Lesson 3

November:

4. Lesson 4

11. Lesson 5

18. Lesson 6

25. Open Evening

December:

2. Lesson 7

9. Lesson 8

16. Testimony 9

23. Open Evening

30. No meeting scheduled

January:

6. Lesson 10

13. Lesson 11

20. Lesson 12

27. Open Evening

February:

3. Lesson 13

10. Lesson 14

17. Lesson 15

24. Open Evening

March:

3. Lesson 16

10. Lesson 17

17. Lesson 18

24. Testimony

31. Open Evening

Where associations meet on

Sunday Evenings:

October:

5. Joint Meeting

7. Opening Social (Tuesday evening)

12. Lesson 1

19. Lesson 2

26. Lesson 3

November:

2. Joint Meeting

9. Lesson 4

16. Lesson 5

23. Lesson 6

30. Testimony Meeting

December:

7. Joint Meeting

14. Lesson 7

21. Lesson 8

28. Lesson 9

January:

4. Joint Meeting

11. Lesson 10

18. Lesson 11

25. Testimony Meeting

February:

1. Joint Meeting

8. Lesson 12

15. Lesson 13

22. Lesson 14

March:

1. Joint Meeting

8. Lesson 15

15. Lesson 16

22. Lesson 17

29. Lesson 18.

On the Pioneer Trail

A "Father and Son's Outing" over the Pioneer Trail, was enjoyed during the week of July 24, beginning with the 21st and ending with the 24th. More than one hundred boys, their fathers, and M. I. A. scoutleaders participated. Members of the party were carried as far as Gogorza, in Parley's Canyon, in automobiles, hiking then through East canyon, to the mouth of Little Emigration canyon. Here they camped until Wednesday, July 23, when they hiked over Big Mountain to Camp Grant in Mountain Dell, at the foot of Little Mountain. A suitable program was carried out on Wednesday night, many additional citizens joining the company from Salt Lake City. Two trucks accompanied the excursionists on Monday morning with food and bedding. The committee in charge of the trip who went with the boys, included: John F. Bowman, Chairman; Dr. John H. Taylor, George J. Cannon, of the General Y. M. M. I. A. Board; Melvin J. Ballard, of the Council of the Twelve; Ray C. Cutler, of Salt Lake, C. H. Spencer, of Granite, and A. Roy Heath, of Liberty stake. On Tuesday, Oscar A. Kirkham, City Scout Executive, and a party of scout men joined the party. A number of Bee-Hive Girls, under direction of Mrs. Ruth May Fox and Miss Ann M. Cannon and others of the Young Ladies' Board, camped at Emigration canyon, near the home of George J. Cannon, on the 22nd and joined in the exercises at Little Mountain, which consisted of speeches, singing Pioneer hymns, selections from the Boy Scouts' band, and other features.



Camp at Mouth of Little Emigration Canyon



Preparing the Meal

A Message to Officers in Behalf of the Junior Department

Dear Brother:—The Junior Committee of the General Board regret exceedingly its limited means of meeting personally with you to take up

the great but inspiring work among the Junior boys of the Church, but are hopeful that we may have your attention and co-operation through the medium of this letter. We are busy men; our own personal affairs press for attention; but we cannot satisfy our moral obligation to the trust we have accepted, nor render to the boyhood of our Church the unselfish service we profess to hold sacred, without following up the work set for us by the General Board of this great organization and touched upon at our recent splendid M. I. A. June convention. An official survey taken by the office of the Presiding Bishopric, discloses a status of the boys of our Church which no parent, no elder, no live, wide-awake thinker in our Church can afford to ignore. The figures show 23,000 boys to be without connection with Church activities, including the work of the Mutual Improvement Associations. This number is an army! These boys are sweeping rapidly into manhood, either to be a factor of vitality in the Lord's work, or to be lost in indifference if not in unbelief. "What shall it profit a man if he gain the whole world and lose his own son?"

Now for the remedy: A campaign among the boyhood of the Church that will make such personal appeal to the boy that he will feel a new fellowship for the work of this splendid Association. This campaign requires that our hearts are and must continue to be in the work. It also requires:

1. Organization.
2. Program and course of study.
3. Recreation and Social Opportunity.

Organization of a Junior Committee in every stake and in every ward of the Church should be perfected as soon as possible; that is: before the beginning of the fall conventions the latter part of August. In each stake one of the stake superintendency of the Y. M. M. I. A. should be the chairman of the Stake Junior Committee.

Likewise a Junior Boy Committee should be appointed in every ward in the stake with a member of the presidency as chairman.

With committees thus organized in the wards and stakes, when the fall conventions meet, the visiting Board member will give especial attention at the convention sessions to the program and recreation and social activities.

We ask that you proceed at once to select these committees, both stake and ward, and report their names to the General Secretary, Moroni Snow, promptly. Please have in mind the best "boy men" you can get for these committees. This done and we may be sure of great results.

Your brethren of the Junior Committee,

Briant S. Hinckley, Chairman; Lyman R. Martineau, Vice Chairman;
George J. Cannon, John F. Bowman, Nephi Anderson, B. F. Grant.

Moroni Snow, *General Secretary*.

Historic Meeting on Ensign Peak

An impressive meeting was held on the summit of Ensign Peak, Saturday evening, July 26, 1919, commemorating the exploration and naming of the spot designated by President Brigham Young, in 1847, as "a good place to raise an ensign."

It was the fourth annual meeting held on the peak, under the auspices of the Mutual Improvement associations of Ensign stake, and the second formal celebration of the exploration of the peak. It took the place of the July meeting of the improvement associations. Over two hundred persons assembled around the flagpole on the summit, including many descendants of the pioneers, and several direct descendants of the members of the original party which explored the peak.

Superintendent John D. Giles, of Ensign stake Y. M. M. I. A., presided. He conceived the plan and for four years has labored to establish the celebration as a permanent annual event. Boy Scouts of Troop 51,

Fleventh ward, led by Scoutmasters A. A. Johnson and Donald Cameron, conducted flag-raising exercises, followed by congregational singing of "America" and "Come, Come Ye Saints," led by Prof. Henry E. Giles, Ensign stake chorister. Elder Joseph Kimball, son of Heber C. Kimball, a member of the original Ensign peak exploring party offered prayer. Sister Laurinda Poulton Brewerton sang, beautifully, the favorite "Mormon" hymn, "O Ye Mountains High." Elder Andrew Jenson, assistant Church historian, recited the history of the coming of the Pioneers to the valley of the Great Salt Lake, and the events leading up to the exploration of Ensign Peak. The principal speaker was Brigadier-General Richard W. Young, president of Ensign stake. He took for his text the characteristics of the Pioneers, and paid high tribute to the men and women who crossed the trackless plains seeking religious freedom, and especially lauded the honesty and integrity evidenced in all their dealings.

He urged his hearers to emulate these virtues and, like the pioneers, make their word as good as their bond. Ensign Peak, the speaker said, stood as the emblem of patriotism of the people of Utah, and of the Church.

The closing song was the "Star Spangled Banner," and the benediction was pronounced by Elder A. H. Woodruff, son of Wilford Woodruff, the first member of the original exploring party to ascend the peak. At the close of the meeting those present viewed a gorgeous sunset across the Great Salt Lake and the nightfall over the city.

How do You Stand on this Subject?

President Joseph F. Smith once said to a friend who recognized a man passing up the street with a smoke in his mouth: "I would not take off my hat in greeting to any man with a pipe, cigar, or cigarette in his mouth."

Queen Elizabeth, in early days, justly and unmistakably, said of the tobacco habit learned by the English from the American Indians: "Smoking is a demoralizing vice tending to reduce my subjects to the condition of those savages whose habits they imitate."

The *No-Tobacco Journal* writes: "Our men,—about seventy-five per cent of them, are a generation of suckers,—pipe, cigar, and cigarette suckers, and they spend a lot of their time a sucking at them, too. That isn't a very elegant statement, but it is a truth, and one of which all true men ought to be ashamed." Further: "How would you like to have our women and girls, not only smoking the poisonous, stinking stuff, but chewing, slubbering and spitting the stuff around while they are baking the pies and the cookies? Well, that will be the result, if a fight is not made against the designs of the tobacco interests."

PASSING EVENTS



The sundry civil appropriation bill, as passed by the House, July 17, provides \$14,000,000 for the rehabilitation of wounded soldiers, sailors, and marines.

Bolsheviki captured Ekaterineburg, July 14. The city is an important center of the Ural mine region. It was there that the Czar and his family were murdered.

Bolshevist rule was reported at an end in Hungary, August 4. On that day Roumanian troops entered Budapest. Bela Kun, former dictator of Hungary, fled to Austria.

A republic was proclaimed, July 14, at Birkenfeld, a small German principality belonging to Oldenburg. The new republic has an area of 194 square miles and a population of 45,000.

A Chinese Army, five million strong, is said to be training by German officers, under the leadership of Field Marshal Von Mackensen. If this is true, China's defiant attitude can be accounted for.

The new Latter-day Saint Chapel, at Gridley, California, was dedicated on August 10, by President Heber J. Grant. President Joseph W. McMurrin, of the California Mission, also was in attendance.

An Army plane, carrying a crew of five and commanded by Colonel R. S. Hartz, left Washington, July 24, for a flight around the rim of the country of about 8,000 miles. This is the longest flight ever attempted by the army air service.

A triumphal Victory Parade was held in London, July 19, the most gorgeous that city has witnessed since Queen Victoria's jubilee in 1897. General Pershing, at the head of the American forces, had the honor of leading the procession.

Elder George F. Richards, of the Council of the Twelve, arrived home, July 25, from Liverpool. He has presided over the European mission since September 1, 1916, succeeding the late Elder Hyrum M. Smith. Elder George F. Richards is succeeded by Elder George Albert Smith.

Mob rule was reported from Luton, thirty miles from London, July 21. When soldiers and sailors were refused admission to a public park, for a peace celebration, a mob celebrated by attacking the City Hall and looting stores and private residences, causing damage estimated at \$1,250,000.

The American Pacific Navy was welcomed, August 7, by Secretary Daniels and other notables, in the bay of San Diego. The western armada consists of thirty-one war vessels. Admiral Hugh Rodman was in command. Secretary Daniels with a convoy of cruisers later made a trip to Hawaii.

Elder J. Wyley Sessions, of Burley, Idaho, has been appointed by the First Presidency of the Church to succeed President Nicholas G. Smith as president of the South African mission. Elder Smith, whom Elder Sessions will succeed, has for several years been the president of the South African mission.

Archduke Joseph has been recognized as the head of a new government in Hungary. He was commander of the Austro-Hungarian forces on the southern section of the eastern front during the first two years of the war. In 1918, he headed a movement for the separation of Hungary from Austria.

Cassia stake, Idaho, was divided into three stakes, at the quarterly conference held at Twin Falls, July 27. The two new stakes are named Twin Falls and Burley, respectively. Boise stake was divided on August 3, and Blaine stake organized; Blackfoot stake was divided, and Lost River stake organized, August 17, 1919.

For conscription. Secretary Baker has sent to Congress a bill providing for an American war army of 1,250,000 men and general conscription of boys of the age of nineteen. European statesmen have been talking, recently, about the necessity of reducing armies, in the interest of peace, and the British workingmen are demanding the immediate repeal of conscription laws.

Anti-trust suits against five great meat packing firms were announced August 6, by Attorney-General Palmer, as the first step in the campaign of the government against high prices. The English government has also declared war against profiteering. The fear of revolution as a result of inflated prices prompts the leading governments of the world to look for a remedy against the present conditions.

Wine for sacramental purposes may, according to regulations issued by the bureau of internal revenues, be made and distributed under clerical supervision, as long as the revenue tax is paid and a proper record is kept of the business. Wine-making is thus permitted in Roman Catholic monasteries, for instance. Mead may also be made, as usual, in Jewish homes, when intended for use in religious festivals.

Serious riots occurred, August 2 to 4, in Liverpool, England. Scores of shops were looted and warehouses were robbed of stocks of food. Soldiers were ordered to the scene of trouble, and warships were dispatched to the River Mersey. Arthur Henderson, British labor leader, predicts a "spasm of outrage and despair among the peoples of Europe in which the final remains of civilization may be totally annihilated."

The world air altitude record was broken July 31 by Aviator Roland Rohlfs, chief test pilot for the Curtis Engineering Corporation, who, in his "Wasp" triplane, equipped with a Curtis "Twelve" four-hundred horse power engine ascended thirty thousand feet over the Roosevelt Field, breaking the world's altitude record. He was prevented from going higher by the intense cold which was twenty-five degrees below zero, chilling the engine. Breathing was so difficult at that height that he had to wear a helmet.

Forest fires have been raging in northern Idaho, western Montana, and eastern Washington. Thousands of acres of land have been swept by the flames, and millions of feet of timber have been destroyed. Forest service officials report that in some places labor troubles added to the seriousness of the situation. In one district the men engaged to fight the flames laid down their tools, demanding fourteen hours' pay for twelve hours' work.

Eamonn de Valera, president of the so-called Irish republic, passed through Ogden, July 16, on his way to the Pacific Coast. He was met at the depot by a number of friends, to whom he delivered an address on the Irish question. Mr. De Valera is in this country for the purpose of enlisting the sympathy of the American people in aid of Irish independence. July 25, he passed through Salt Lake City and was entertained by compatriots at Hotel Utah.

Race riots are among the outstanding features of current events during the past month. Several men were killed and many wounded, July 22, in Washington, D. C., following alleged attacks on white women by negroes. Military forces were brought in to quell the disturbances. Similar riots were reported from Chicago, July 28. On that date, for more than five hours, the five-mile area on the south side was the battle ground of scattered fights between white and colored rioters, and policemen who were fired on from housetops and dark allies. On July 30, thirty were reported killed and hundreds wounded. Of the dead, 17 were negroes.

Lowest infant mortality is the record of Salt Lake City, three times out of five during the past twelve years. During 1918, the report shows that 213 babies under one year of age died in this city. This was an increase of eight deaths over 1917 and a decrease of sixteen under 1916. From 1906 to 1910 the infant mortality rate in Salt Lake was 96.4 per thousand. From 1911 to 1915 it dropped to 66.9 per thousand. In 1916, the third time a census of this kind was taken, Fort Wayne, Indiana, led with a rate of 62.2 per thousand. In 1917, Brockton, Massachusetts, had the lowest rate, 63.9 per thousand. In 1918, Salt Lake City won first place with a rate of 63.3 per thousand.

Andrew Carnegie died, August 11, at his beautiful mansion in Berkshire, near Lenox, Massachusetts, of bronchial pneumonia. He was born at Dunfermline, Scotland, November 25, 1835, and came to this country in 1848. He began his career as a bobin boy in a linen mill at Allegheny, Pennsylvania, but rose rapidly, and finally became a financier of international fame. Carnegie gave millions to benevolent and educational institutions, including public libraries, and devoted a great deal of time and energy to the promotion of international peace. He was very much affected by the world war. He leaves his wife and one daughter, the latter recently married to Ensign Miller.

Mount Nebo was climbed August 6, by an enthusiastic party of hikers from Nephi and surrounding towns. Friends from Salt Lake City, Provo, and other parts of the state were also present, among whom were seven professors from the Brigham Young University. An interesting feature of the trip was an explanation of the geologic history of the mountain, by Prof. Fred Buss, of Provo. In addition, considerable enlightenment on the flora of the region was given by Profs. M. P. Henderson and W. E. Smart. The view from the top of Nebo is superb, and the people of Nephi hope to make the hike an annual affair. Without doubt the feat of August 6, marks the beginning of a new chapter in mountain climbing in Utah.

Harvesting and threshing of wheat, rye and barley were, according to reports published July 16, progressing favorably in Utah, with fair yields generally, notwithstanding long-continued drought over a large area of the intermountain region, though in some of the drier western sections these crops have failed entirely. Oats, corn and potatoes were doing fairly well. Alfalfa and tomatoes were growing rapidly where the water supply was adequate. Sugar beets have endured the hot and dry weather well. They are reported in excellent condition in Sanpete county; good in Millard, and fair in Utah, Weber and Cache counties. A good crop of peas has been canned in Cache and Wasatch counties. Fruits, also, have made excellent growth.

On the high cost of living, President Wilson addressed a message to Congress, August 8, in which he urged legislative measures to check illegal or unjustifiable inflation of prices on food and other necessities of life. The President proved that the prevailing high prices were unwarranted, the supplies being larger now than they were a year ago when prices were lower. He said: "They are in many cases artificially and de-

liberately created by various practices which ought immediately to be checked by law." He added, "some of the methods by which these prices are produced are already illegal, some of them criminal, and those who employ them will be energetically proceeded against, but others have not yet been brought under the law and should be dealt with at once by legislation." The address was vigorously applauded by both Republicans and Democrats.

The problem of the high cost of living has been taken up by Congress, for solution. Senator Smoot, August 4, declared that inflation of the currency and exorbitant profits of food distributors were responsible for the high prices. He added: "I look forward to trouble, not only in this country, but all over the world, unless a change comes within a reasonable time." The seriousness of this problem can best be understood when the fact is known that, according to a statement issued, August 3, by the children's bureau of the labor department, from three to six million American children are not getting enough to eat because their parents are unable on their present incomes to buy sufficient food. These are the children, the statement said, who are often pronounced by parents and teachers to be "delicate," "ailing," "lazy," or just "plain ornery," although their true affliction is malnutrition.

Graves of American soldiers, up to the end of June, numbered fifty-seven thousand nine hundred and nineteen, which have been registered by the grave service in Europe. They are distributed, according to the dispatches, in the following cemeteries: Americans in France, two hundred thirty cemeteries; forty-seven thousand two hundred and thirty-six graves; French local, five hundred and fifty-eight cemeteries, six thousand seven hundred and seventy-nine graves; Great Britain, ninety-three cemeteries, two thousand seventy-three; Germany, thirty-one, one thousand fifty-three; Belgium two, four hundred and three; Russia, one hundred eighty-nine graves; Luxembourg eight, one hundred and ten graves; Italy, twelve cemeteries, seventy-six graves. The bodies in Italy will be concentrated in a cemetery at Genoa, the work being completed July 16. The bodies now in Russia, will be removed to a cemetery in France, which work will be completed about August 15, and it is hoped ultimately to remove the bodies from Germany and Luxembourg, to French cemeteries.

Heinrich Haeckel, professor of zoology at the university of Jena, Germany, died in that city, August 9, 1919. Professor Haeckel is famous for his firm adherence to the so-called Darwinian theory of evolution at a time when most of the prominent scientists found themselves compelled to abandon it, in the interest of truth. From his imagination he constructed a "missing link" between man and monkey, and called it *Pithecanthropus*, and when Du Bois, some years later, discovered in Java, a small, incomplete skull, a diseased femur (thigh bone), and two molar teeth, the conclusion was jumped at that these were the remains of one of the "missing links," and it was called *Pithecanthropus Erectus*. But whatever hopes the disciples of Haeckel may have built upon these fragments, have fallen, for scientists have declared that as the "femur is that of a man," the one-time owner of it cannot have been a "missing link." Even Haeckel was aware of the fact that scientists, as able and as famous as he, found that his philosophy was so much vain imagination. His work on God and the Immortality of the Soul only shows how utterly helpless even a student of nature is when he tries to comprehend things divine by means of philosophical reasoning alone. God is known through revelation, and not alone through human reason.

Anna K. Widtsoe, mother of President John A. Widtsoe, of the University of Utah, and Professor Osborne J. P. Widtsoe, also of the Univer-

sity of Utah, died at her home, in Salt Lake City, Friday, July 11, 1919. She was born in Titran, Norway, June 4, 1849, the daughter of Peter Olson Gaarden and Berit Martha Haavig. Their daughter Anna, received a good education, and in 1870 married John A. Widtsoe, a leading professor in the schools. He died in 1878, leaving his widow and the two sons named. Mrs. Widtsoe continued as teacher in a leading industrial school at Namsos. In 1881, she joined the Church of Jesus Christ of Latter-day Saints, and came to Utah, 1883, with her two sons, settling in Logan. Twenty years after, in 1903, she undertook a mission with her sister Petroline Gaarden to Norway, where she remained for four and a half years, performing a wonderful work among the native people of that land. She took great interest in the Scandinavians' progress in Utah, and was a leading spirit in the Jubilee in 1900. She took great interest in womans' suffrage and was an enthusiastic worker in the Relief Society wherever she settled. Returning from her mission in 1908, she busied herself principally with temple work and her literary productions, being a good writer in her own language. Funeral services were held on the thirteenth of July from the Nineteenth ward meeting house, where leading speakers spoke of her virtue and her integrity, among them Pres. Heber J. Grant, Joseph Fielding Smith, Andrew Jensen and Arnt Engh. They dwelt upon her faithfulness, her strength of will and her noble character, which were an inspiration to all who knew her.

Report of changes in stake and ward officers for the month of July, 1919.—*New wards and branches*—Buhl ward, Cassia stake, Asael H. Dixon, bishop; address, Buhl, Twin Falls county, Idaho. Wells ward, Granite stake, Francis D. Higginbotham, bishop; 662 East 21st South street. Hamer branch, Bingham stake, Ezra P. Jensen, presiding elder; address, Hamer, Idaho. Orion branch, Taylor stake, Edwin Fullmer, presiding elder. Oneida branch, Millard stake, Fred Gledhill, presiding, Holden, Utah.

Stake Presidency—Ensign stake, John M. Knight, 1st Counselor, released. B. F. Grant appointed as 2nd Counselor and Frank R. Snow as 1st Counselor, in the presidency of the stake.

New Bishops—Aetna ward, Alberta stake, James Henry Tanner succeeded Nathan W. Tanner, address same. Elsinore ward, Sevier stake, Joseph L. Staples succeeded Ernest M. Greenwood, address same. Joseph ward, Sevier stake, Joseph William Parker succeeded Arnfred Christensen, address same. Monroe South ward, Sevier stake, James R. Ware succeeded Jacob Magleby, address same. Richfield Third ward, Sevier stake, Hans J. Hansen succeeded James Anderson, address same. Sugar House ward, Granite stake, LeGrand Richards succeeded William L. Hansen, address 1064 Hollywood, Sugar Station, City. Marsh Center ward, Portneuf stake, Andrew James Shumway succeeded Nathan S. Coffin, address same. Mt. Emmons ward, Duchesne stake, Ira B. Cannon succeeded Jesse L. Smith, address same. Baker ward, Union stake, William A. Roundy succeeded William J. Wale, address same. Ramah ward, St. Johns stake, Richard H. Bloomfield succeeded Alex F. Bloomfield, address same. Bluewater ward, St. Johns stake, F. P. Nielson succeeded F. G. Nielson, address same. Paris First ward, Bear Lake stake, Ezra S. Stucki succeeded H. Edward Sutton, address same. Beaver East ward, Beaver stake, C. Dennis White succeeded Robert B. White, address same. Adamsville ward, Beaver stake, Willard A. Rees succeeded Wm. U. Stewart, address same. Beazer ward, Alberta stake, George E. Peterson succeeded George A. Duce, address same. Hawkins ward, Portneuf stake, Daniel Brown Woodland succeeded George Z. Kodowal, address same. View ward, Cassia stake, Henry J. Bodily, acting in lieu of Angus C. Woodbury, address same. Burdette ward, Taylor stake, Job Llewelyn succeeded A. W. Fletcher, address same.

Mural ward, Duchesne stake, Utah, has been renamed Ioka, which is the post office address.

President Joseph H. Stimpson, of the Japan mission of the Church of Jesus Christ of Latter-day Saints, writes June 21, 1919: "In regard to the *Era*, let me just say, it seems that every number we receive gets better than the one before. For a person who wishes to obtain a library filled with good books for his children to read, I can suggest nothing better than the *Era*, neatly bound and preserved. Ever praying for your success in the good work, I am your brother,—Joseph H. Stimpson, Mission President."

Era for March is an excellent number.—The Mutual Improvement *Era* for the month of March, 1919, is an excellent number and all subscribers to this splendid magazine will take much pleasure in reading the invigorating articles it contains. And speaking of the *Era*, one cannot help being forcibly struck by its fitting selection of those subjects that are elevating, how its coterie of writers seem to be endowed with that peculiar characteristic of not only teaching the people the truth pertaining to the things of this earth, and the things of the hereafter, but it is brimful of good advice, which, if heeded by old and young, will make them better men and women. We feel to congratulate President Heber J. Grant and Elder Edward H. Anderson, editors of the magazine on the excellence of the production. All mutual workers, and those who are not, will easily get their two dollars' worth from one issue of the magazine.—*Franklin County Citizen*, Preston, Idaho.

Improvement Era, September, 1919

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Over Fifty Positions Went Begging

More than two positions were open for every 1919 graduate of the Utah Agricultural College.

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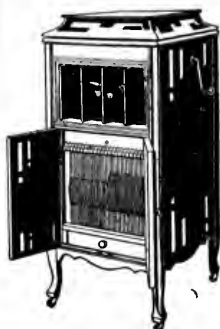
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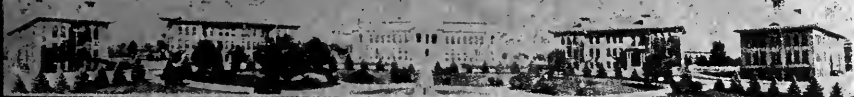
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